

Baptist Leader

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MARCH

THE FRANKLIN
YOUTH CONFERENCE

•
WHERE HIGHWAYS
NEVER RAN

•
PAINT, PIETY — AND
PLANNING

•
GUIDING CHILDREN INTO
PATHS OF STEWARDSHIP

1942



Photograph by Abbott Book

Follow Me

WITH those quick, sure strokes which are characteristic of his expert draughtsmanship, Eugene Burnand has produced in "Follow Me" a picture which brings us close to the heart of the gospel. Though the principal figures show little movement, they give evidence of a sincerity and a strength of purpose which promise the noblest living in the days to come.

It is Christ's call to youth that is portrayed here; and youth—today, as then—responds to that call. In youth's response there is full understanding of the seriousness of the step taken. Note the young man whose hand Christ has clasped in both his own. In his face concentration and resolution are marvelously expressed. His eyes are fixed upon Christ. He will miss no word that falls from the Master's lips. Jesus will speak next to the young girl who stands at the youth's side. Her seriousness, her maidenly devotion, are no less striking, no less beautiful. Behind these two are other young people who press forward that they, too, may offer themselves for kingdom service.

Just behind Christ stands one of his disciples. He made the Great Decision some months before, and now he watches intently to see what these young people will do. He knows full well that a cross stands between them and the realization of the righteous dream which fills their souls, but he knows also the strength and the courage which Christ's handclasp gives. What is Christ saying? Perhaps this word of certain hope: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

The drawings of Eugene Burnand (1850-1921) have steadily gained in popularity. This Swiss-born artist was especially successful in his interpretation of biblical subjects. Without sacrificing reverence, he succeeded in making Christ an understandable, appealing character.

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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March, 1942

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This Month

■ "Where Highways Never Ran" races over China and across the seas to your church and mine. It is written expressly for those loyal to missions, for those who dare to think ahead, for those who are still capable of a little pioneering. . . .

■ Edwin A. Dahlberg needs no introduction to any LEADER audience. His article is the opening gun of the 1942 Baptist Church School Advance in its co-operation with the startling United Christian Advance just now getting under way. You'll be hearing a lot more of this. . . .

■ The author of "Paint, Piety—and Planning" is pastor of First Baptist Church of Rahway, New Jersey. He took a handful of boys who had nothing to do and set them to beautifying First Church's educational plant. The results will make you stop, look, and listen—and, we hope, imitate!

■ Church-of-the-month story relates the story of a "fine old lady" who deliberately plastered herself with a mortgage. Out of the mortgage grew . . . but read it for yourself.

Next Month

■ Next month is one of the most unusual months in all LEADER history. Six extra pages . . . pictorial descriptions of life in our Baptist colleges, arranged in co-operation with the Board of Education. . . . No Baptist journal has ever before carried such a feature. . . . We are planning the printing of extra copies . . . !

■ Philip Cowell Jones has a splendid article on "Wanted: Better Teaching—and Discipleship." He is Minister of Education in a famous Madison Avenue (N.Y.) church.

■ . . . and the usual treat of plans, programs, and special features.

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—ROLAND M. TRAVER,
Pastor, North Frankford Baptist Church,
Philadelphia.

AS Pastor Traver goes on to state, "The owner of a copy of *Worship in the Churches* will be rewarded many times over in his ministry for years to come." The first half deals with the philosophical approach to worship; the latter half contains chapters which are of a very practical nature. In preparing for Easter, use this book.

The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia
CHICAGO KANSAS CITY LOS ANGELES SEATTLE

■ Completely undiscouraged is missions. Plans for a Christian World Mission Convocation to be held next December 6-10 in Cleveland, under the joint auspices of the Home Missions Council and the Foreign Missions Council of North America, are under way.

Why not? Unless we cover the earth with missionaries, we can get ready now for World War III.

■ Dr. George Barton Cutten retires as president of Colgate University on August 31, upon his completion of twenty years of service.

Known as "the rugged individualist" of American college presidents, Dr. Cutten established the revolutionary Colgate Plan under which the school was divided into seven schools with survey courses and preceptors for Freshmen, tutors for Sophomores, seminars for upper-classmen, and comprehensive examinations for Seniors. With his encouragement, twenty-three members of his faculty have collaborated to write texts now used by more than one hundred institutions.

Guiding Colgate to the top among American colleges, he has found time somewhere to write six books—and gather the nation's finest collection of old American teaspoons!

■ Six hundred and seventy-six more run-aways were reported in New York City in 1941 than in 1940. Reasons offered by Chief of Missing Persons Bureau: "Eagerness of youth to enlist in the armed forces of the U. S. and Canada, and the desire of girls to visit their friends in the army camps."

New York is also badly worried over a new surge of juvenile delinquency, which has come with the war.

Before long, we will be hearing of some smart church in Manhattan offering a meeting-place for soldiers-sweet-hearts; and (we hope) of more than one church taking a livelier interest in juvenile delinquents. Up to some few months ago, Protestant homes for delinquents were most horribly noticeable for their complete absence. There just aren't any. . . .

■ Ministers will probably be exempt from tire rationing. That's good—for preachers who really need tires. It is also something of a temptation to preachers who get two months' vacations. . . .

Seriously—a Virginia churchman has called attention to the fact that conservation of tires will force a revamping of the usual church schedules: "It will mean more time given to strengthening the inner life, prayer, study, home religion, and attendance at Sunday church services, and less pastoral visiting."

■ The Council on Christian Social Progress offers two splendid leaflets for the use of the pastors of the Convention. One is a leaflet of advice to conscientious objectors explaining the application of the selective service law as it touches them; the other is a study-kit on the problems of establishing a just and Christian peace and containing source-materials suited to use in Sunday school classes or other church groups. First leaflet is free, second costs a quarter, from office of the Council at 152 Madison Avenue, New York, N. Y.

■ The liveliest sermon we read this month was preached by a preacher in Brooklyn. Liveliest line was this: "There is no room in the church today for Quislings and Fifth Columnists of the Spirit, no room for saboteurs of public morale, no room for vendors of defeatism and futility. There is room and need for prophetic souls, for men of heroic mould, for preachers and leaders who can see through the mists and clouds of war and destruction the promise of a brighter tomorrow and the clear outlines of a righteous and peaceful society."

That's plain enough.

■ General Council of the Northern Baptist Convention asks us to print for your information this resolution, adopted at its latest meeting:

"That in this time of world crisis we call upon our Baptist people everywhere to give their best service to God and the interests of the Kingdom of our Lord Jesus Christ;

"That we remember our historic testimony to the sacredness of the individual conscience;

"That we remember also that we need to maintain unbroken our fellowship with all Christians and to enlarge our ministry to the unfortunate and suffering in our own land and in all the world.

"That we be loyal to our government in all steps necessary to the safety of our nation;

"That we take note that many foreign people born in other lands, or whose parents were born in other lands, live in our country, and are loyal to our government; that they have no sympathy with, nor part in, the actions of those foreign governments at war with the United States and that these people deserve our sympathy and understanding in their present difficult position;

"That we never forget that we are servants of the living God, and our confidence is in him; that we must not allow ourselves to be swept away by fright or passion; and that we must preserve our poise and confidence in God, and our faith and hope in the ultimate reign of Jesus Christ."

OF INTEREST TO BAPTISTS

■ Completing twenty years as pastor of Washington's Calvary Baptist Church, Dr. W. S. Abernethy declared himself on a question that must be settled within the next twenty years:

"Sectarian exclusiveness has been the curse of Protestantism, and something must be done about it or our efforts will become increasingly fruitless. One of these days the war will be over, and the churches of America will be thinking of taking up their work in Japan, where we have had flourishing missions. Whether we go back or not depends very largely on what happens during the next few years. But if we return, it will not be as Baptists or Presbyterians or Methodists. It will not be as Northern or Southern Baptists. It will be the Christian church of America that will go back."

Aye! And it might be remarked here that church unity in the foreign field, in many spots, is far, far ahead of unity right here at home!

■ Oklahoma City's Ministers' Alliance writes a plain letter to Senators Josh Lee and Elmer Thomas, protesting against the proposal of Thomas for a national lottery:

"The ministers feel that it would be a national disgrace for our country to stoop to such immoral methods of taxation at this critical time in our history."

Right! We'd better watch this lottery idea; it is an easy step from liquor-money to gamblers-money, and the real people in this country want neither.

■ The *Church Times* (independent Presbyterian weekly) is campaigning for a return to the traditional custom of wearing clerical garb: "It is only in the last two generations that clergymen have become ashamed to dress the part," says *Times* in part.

We doubt that many clergymen were ever ashamed to wear it. We think there are two positive reasons, maybe three, for their refusal to don the collar:

1. It was somehow Roman Catholic.
2. It created yet another barrier between minister-layman.
3. Some of us knew what we looked like in that collar-and-vest.

■ Gene Tunney breaks into *The Reader's Digest* and the newspaper headlines with an admonition to Americans *not* to send smokes to soldiers. The Champ, it seems, is agin' cigarettes.

We suggest three cheers for that. Now if he would only get out of the liquor business . . . !

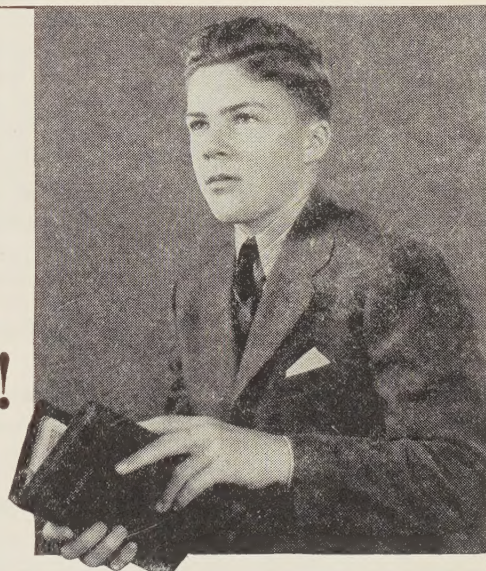
March, 1942



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And hates to speak concerning "Me";
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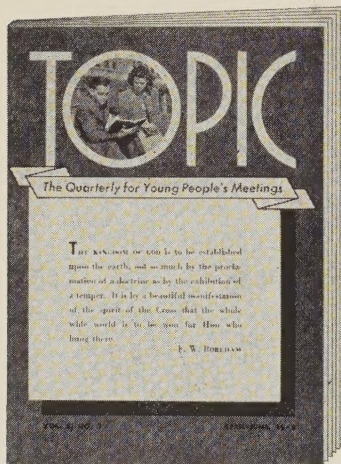
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TOPIC

The Quarterly for Young People's Meetings
1701-1703 Chestnut Street, Phila., Pa.

■ The church-related college is "on the spot" with a vengeance, these days. Confronted with increasing taxes on one hand, and on the other by a diversion of its usual peace-time income to the war effort, it stands with its back to the wall. Said a speaker at the recent National Conference of Church-related Colleges: "It is a victim of the trend toward State and Federal control of education. The church-related college must be free. Free from a crippling ecclesiasticism, free from state dictation."

That is exactly the value and purpose of the church college. When we lose colleges as free as that, we have lost part of America's heart.

■ The Little White Chapel was dedicated on January 18. Erected by fifty ministers turned carpenters and sponsored by the Southern California Christian Missionary Society, the Chapel is located at Burbank, California. All labor was volunteer labor, all materials were donated—and there is no debt.

Now the Society plans another white chapel in Long Beach.

■ Finest suggestion in recent months to help the churches in America keep their wits and spirit is that of the Federal Council of the Churches of Christ in America for the daily "prayer meeting" at 6 P. M., seven days a week. It has caught on like a prairie fire. Write the Council for particulars, 105 East 22nd Street, New York.

■ Students of Professor W. O. Carver, of Louisville, will enjoy his latest book, *Ruth* . . . a splendidly written account of the inspiring life of his daughter, who was the wife of Rev. E. Norfleet Gardner.

■ A church in Georgia is conserving tires by holding its usual *evening* service thirty minutes after the conclusion of its morning worship. Parishioners bring box lunches, eat between services.

■ Fair treatment of American citizens of Japanese background is being urged by the Department of Christian Friendliness of The Woman's American Baptist Home Mission Society. They say:

"The undeserved hardships that American citizens of Japanese background are now facing call for rapid increase in Christian Friendliness effort in spreading accurate information, in helping to correct the causes of discrimination, and in finding solutions for immediate need.

"European refugees are in even greater need than before. Through Christian Friendliness individual friendships, group

acquaintances through clubs, and courtesies to the children of refugee families are steadily growing. A large part of this is in New England, the metropolitan area of New York, Chicago, and along the Pacific coast."

■ White Cross supplies are still being shipped to Africa, and to Burma, India, and West China via Rangoon and the Burma Road, according to information received from the Northern Baptist Convention offices. "How long we will be able to secure space on vessels we cannot say. Shipping has been increasingly difficult these last few months, but there are supplies packed and ready for shipment. . . . The hospitals in East and South China will be badly crippled if the supplies cannot reach them, but we can only do the best we can from day to day in this difficult situation."

CONGRATULATIONS TO

■ The Baptist Church, Hudson, N. H., which commemorated the one-hundredth anniversary of the erection of its building. Rev. S. J. Keach is pastor.

■ Freemont Baptist Church of Seattle, upon the celebration of their fiftieth anniversary on March 20. This is an old, strong church with a new, strong pastor: it is served by Rev. St. Elmo Nauman, who until October of 1941 was assistant pastor at First Baptist Church, Long Beach, Cal.

■ First Baptist Church of Fairport, New York, which celebrated its one-hundredth birthday on February 1. Pastor is Rev. Harleigh M. Rosenberger, who was ordained as recently as December, 1941. He is a Senior at Colgate-Rochester. We congratulate a fine centenarian church with a lively pastor on the threshold of his career.

■ Rev. A. Clayton Powell, pastor of New York's Abyssinian Baptist Church, on his appointment to Mayor LaGuardia's City Council. Dr. Powell is the first of his people to be so honored—and he (and they!) deserves it.

ROCKS and ROSES Out of Our Mailbag

Editor, LEADER.
Dear Sir:

That paragraph on Dr. Joseph Fort Newton's findings (page 2, January LEADER) intrigues me. I disagree with him at all points. I found religion in England completely reorganized. . . .

Baptist Leader

Secondly, the churches I visited were crowded to the doors. I went to church in London and Plymouth. In London I heard the rector of St. Martin's-in-the-Fields (I stood to hear him) pray for Germans and Italians you could hear the "grand amen." In Plymouth, where all churches and other public buildings have been blasted, I saw literally thousands of people gathered in an outdoor religious service on Sunday afternoon that brought together Catholics, Protestants, and Jews.

Third denominations are working together. City Temple now worships in the Anglican Church of the Holy Sepulchre. . . . Throughout Scotland, England, and Wales, Christian unity is increasingly a visible and vital factor.

Fourth, the class system is rapidly disintegrating. Within both political parties, liberal and conservative, are prophetic figures that unite in support of one class which shall be characterized by one superiority—the superiority of character.

DANIEL A. POLING

(Which proves again that no two men ever see quite the same thing, on the same spot! We'd like to hear Doctors Newton and Poling talk this out.)

Editor, BAPTIST LEADER.
Dear Sir:

I wish to tell you what some of us think about a small part of what appears in our very fine BAPTIST LEADER. The item by "Firebrand Starr" in the January LEADER is characteristic of many folks today. Their idea of church financing is to get "you and him" to give all we can get out of you for the things WE like. Funny how some people's minds always turn anything of public appeal into a money-grabbing game. . . . Also, the advertisements on selling various contraptions, etc., to raise money is not "up" in the minds of some of us. . . . Here's a bouquet for Mrs. Frank N. Parent on her letter in January "Rocks and Roses"

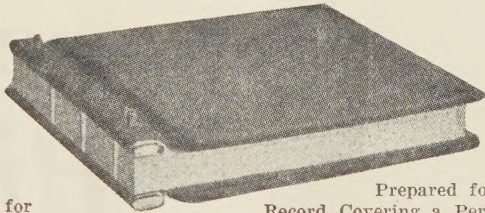
(Mr.) CAROL J. GILBERT,
Weston, Nebraska.

BAPTIST LEADER.
Dear Mr. Editor:

In the January issue of LEADER "Brickbat" column, you have a letter from Mrs. F. N. Parent, re "Beautiful Churches." I fully agree with the sister and compliment her for bravery in bringing the matter up the way she does. Are we Protestant churches drifting towards Rome? I was brought up to abhor anything suggestive of Romish or Anglican appearing in a Baptist Church. . . . My parents were Baptists, one Calvinist. What other could I do but kick?

WM. GUDRIDGE,
Delta, Iowa.

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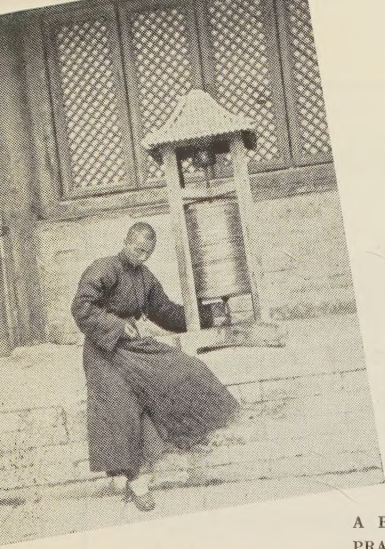
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Where Highways Neve



A BUDDHIST PRIEST SPINS A
PRAYER-WHEEL AT KU-SHAN

AT the tender age of ten I had a Sunday school teacher who knew her business; she took men and women out of the Bible and made them so tremendously alive that her class of boys dreamed about them all week long. She had two favorites in the Book: Peter and Abraham. She made of Abraham something of a sanctified Daniel Boone—a pioneer going alone into deep forests “full of wolves and Indians.” When she told us of Peter at the gate called Beautiful, and of his healing of the lame man there, we were electrified with the cry, “In the name of Jesus Christ of Nazareth, rise up and walk.”

Across the years from then to now, I've had time and reason to ponder Peter at the gate and Abraham in wild Canaan, and to wish that religion and the church could somehow produce a few more of them. Since that teacher died, I've read Moffatt's translation of Acts; if you will read it you will find that he has Peter saying to the crowd at the gate, “You have killed the *pioneer* of life!” They

chose Barabbas, a despicable little thief who was the personification of their ancient sins and ignorances and fears, and murdered the One who might have led them through the gates of heaven and given them a fairer earth. But they didn't want that, didn't want the Pioneer. . . .

Neither do we. A casual glance back down the course of human history will prove to the least observant of us that time and time and time again, we have chosen Barabbas and crucified the pioneer. We have let Barabbas—or our allegiance to our ancient sins and ignorances and fears—drive us into countless troubles, conflicts, woes, and wars. We have waited until all that swept over us and then we have cried, “Where is Christ? Where is God? Why don't they help us? Heal us, help us!” We are crying that now, with the world's worst war upon us. Why doesn't God step in and stop it?

It all reminds me of a picture I saw years ago, in which Harold Lloyd played

a timid youth with a fearful inferiority complex. He was afraid of everything—even of himself. He was terror-stricken at the thought of trouble; he just wilted under it. His wise old grandmother put in his hand a little wooden figure which, she said, had magic protective qualities; all he had to do, when trouble came, was to hold it in his hand, tight. He did, and—wonder of wonders—it worked. Magic! Holding that little wooden talisman, he got a new hold on himself—and then Grandma told him that it was just the handle off an old umbrella!

That wasn't just comedy; it was a deep insight into human nature and behavior. We all act like that. We face trouble like that: we wait until it comes and then we reach or pray frantically for some such talisman, human or divine, to save us. Too many men pray only when they are desperate. And we know in our hearts that the only sensible way of preventing our pain and our woe is to *stop it before it happens and not to try to cure it after it has arrived.*

THE FUNERAL OF A CHURCH OF ENGLAND MISSIONARY KILLED BY BANDITS IN FUKIEN PROVINCE, CHINA



Ran

By FRANCIS L. WILLIAMS



CHURCH-RELATED SCHOOLS BEGAN WITH OUR PIONEERING FOREFATHERS. HERE IS ONE OF THEIR RESULTS

You doubt that? Then apply it to the church. For years the preachers have been pleading the cause of missions; could we but make the world one brotherhood in Christ, they said, we should have a Kingdom here in which such tragedies as Poland and Pearl Harbor would be impossible. They begged for missions—money—and what did we put into the collection-plates? Pennies. Nickels. Dimes. We had to buy automobiles and chewing gum and lipstick. Missions could wait. We just sat tight, rejoicing in a yearly increase in the membership of First Church on Main Street. Wasn't that "the church"?

One of the finest Baptist preachers in the country recently went out in front of his church and tore down a bulletin-board motto that was slowly driving him mad. It read: "Come ye apart and rest awhile." The preacher said he had too many people sleeping through his sermons already, without putting up such an invitation on the sidewalk. Besides, the idea of making the church a rest-camp made him so mad that he couldn't preach what the Lord God had given him to preach. The church, he feels, is God's base in his attack upon the world. Those who came to fellowship with the Pioneer of Life should go forth pioneers themselves, a la Peter and Abraham.

Let's face it. We haven't done that; at least not enough of us have done that. We have been too much on the defen-

sive, just defending what we had. If the first-century apostles had done that, Christianity today would be nothing but another obscure little Palestinian sect. Thank God, they didn't. They scattered over the whole rotten world, the holy hailstorms of God, a handful of pioneers against the universe. And they won!

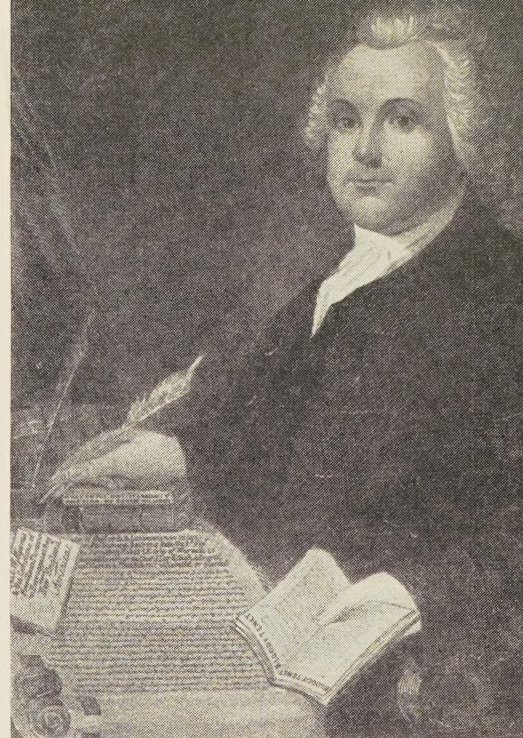
And the only Christians worth their salt, since the first apostles did their work and died, have been those who have made of faith an adventure, a moving-out, a pioneering. I saw a perfect illustration of that a few years ago in China. In China, there are three holy mountains; we climbed one of them—Ku-shan—to visit a Buddhist monastery on the top. The clouds of heaven swept the altars of Ku-shan. All day long, all night long, before those altars, a host of monks and novices meditated and prayed. The fine old abbot told me that they prayed for the whole world, and everyone in it; they were praying for me, Western Christian that I was, twenty-four hours a day. Wasn't that a splendid thing?

It was. But it lost a little of its glow when I found that those monks were hermits; they never lifted their little fingers to help create a world in which it was possible for me to remain a Christian, or even a good man. They never once went down into the city at the foot of their mountain to do what they could about the pain and the sickness and the woe and death of God's children in China; that didn't concern them at all. It was less splendid when I discovered that about eighty per cent of the "holy men" at Ku-shan were escaped criminals, secure here from the police.

Down under the hill, I found a death-cell. It was the cell into which they threw the men and boys who tried to get away from Ku-shan. They were locked in behind a heavy oak door, beside which a water-pipe ran through the rock wall. The first day the culprit got a quart of water; the second, a pint. The third day he got a half-pint, the fourth, a quarter-pint. Reduced by half each day, that went on until the pounding on the door ceased and the moaning stopped and the grim reaper arrived.

Incessant prayer in the temple atop the hill—and ghastly cruelty beneath it! That is as old as China, and that has been a millstone about China's neck. It has left her weak.

A few days later I walked in the city street of Foochow; we came to a little plot of land enclosed by four high walls. It was a cemetery—a cemetery for the Christian missionaries who died in Foochow. We pushed open the creaking old iron gate and went in. Here was a mother from Iowa, dead these thousands of miles from home. Here a teacher from Maine; here a missionary doctor from Ohio; here a young nurse killed by bandits in the interior, alone among



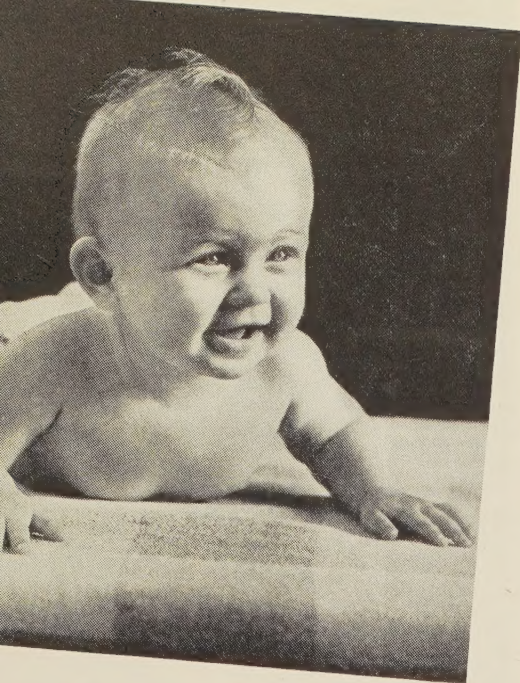
PIONEER IN THE ROADLESS WILDERNESS;
BAPTIST ROGER WILLIAMS

that bewildering horde of Orientals she had come to help, cut off from mother, father, brother, friends, home . . . everything save God. Now, past the iron gate near her grave, a ceaseless flood of yellow-faced humanity flowed and flowed, stopping occasionally to peer in through the iron bars, then going passively on.

Some call those missionaries fools. Some ask, "Why didn't they stay home?" Do you think they are bitter, there in their graves? Do they think themselves failures? Not they. For they know that up in the mountains of the West there is a little Christian Generalissimo who reads his Bible daily and who has inspired a Chinese army to become the wonder of the modern world; they know that in the high seats of that Chinese government there are a hundred-odd men who are the products of mission schools, the sons and grandsons of Christian preachers, who are running China now, who are directing her march up toward her new place in the sun. There will be a New Order in the East, and it will *not* be pagan; it will be Christian. Chiang Kai-shek and C. T. Wang and the Kungs and the Soongs and the Koos will see to that. They are marching toward it as irresistibly as a tidal-wave.

That march did not start from any Ku-shan: it started from those missionary grave-stones. It began with that pitiful handful of Christian missionaries who left friends, mother, father, home, everything, to pioneer in a strange land. Pioneers, cried old Walt Whitman, "Pioneers, Oh, Pioneers!"

We need not go to China to find the need for this Christian pioneering. A few days ago a young minister was sent
(Please turn to page 15)



LITTLE FELLOW WITH EYES OF BLUE . . .
IS IT WAR OR PEACE WITH YOU?

AT LAST: *A United Advance*

IF we could see the babies of the world arriving the way we see the uniformed troops of the world assembling, it would change all our conceptions of national defense.

The armies of infancy are less spectacular than the armies of infantry. They are inducted into humanity one by one, in quiet homes and behind closed doors in the hush of great city hospitals. But suppose we could see them crowding into the bus and railway terminals, waving to us from jeeps and trucks on the highways, cheering at the rail of troop transports in the harbor, posing for pictures at the airport! Dropping down on every continent—millions of them—parachute troops from another world, in their little three-cornered uniforms, and with no weapon but a safety pin!

We would begin at once a restudy of the post-war order. We would revise every approach to a just and durable peace. For we would begin to comprehend that the defense of nations consists not only in chemicals, steel production, and military training, but much more in Christian character, and the training in religious habits and attitudes. The question that should have priority in our minds over every other national and international question today, is this: what are the first thoughts in those little minds going to be, with relation to God, and man, and the kingdom of our Lord Jesus Christ?

The United Advance in Christian Education is an interdenominational effort to meet this colossal emergency, *childhood*—childhood, and the homes, churches, and communities into which it comes.

Launched at Chicago in February, at the 1942 Quadrennial Convention of the National Boards of Christian Education, and headed up by the International Council of Religious Education, the United Advance stands in magnificent

succession to our own Baptist Church School Advance and the Advance movements of other denominations. It projects a three-year co-operative program of all our major Protestant denominations, with a view to reaching every person with Christian teaching.

First, in the home, by means of regular Bible reading and prayer, and a challenge to Christian living in the family.

Second, in the church, by plans designed to increase church and church school attendance on a nation-wide scale, and to improve the quality of teaching for Christian discipleship.

Third, in the community, by bringing every person into the fellowship of some church, by strengthening the local church programs of each denomination, and by encouraging the churches to work together for a Christian community life.

That such a program of united Christian action is desperately needed must be evident to all thoughtful followers of Jesus Christ. Millions of people in America are leaving God out of their lives entirely. Two hundred thousand homes go to pieces in our country every year, affecting directly or indirectly the lives of at least half a million people. Fifty per cent of our young people grow up in ignorance of Christian teaching, with the result that their behavior resistance is low. Our crime bill is six times bigger than our investments in Christian education. While more than twenty million people attend our church schools, as many more remain untaught. We are definitely developing what a very intelligent criminal himself described to Dr. Glenn Kendall of the New York State Department of Correction as a *hoodlum culture*.¹

These trends cannot be stopped by one denomination alone. They require an allied command as truly as the war in the Pacific has proved the necessity of an allied command.

Many fine and conscientious Baptists are reluctant about co-operating with

¹ *Annals of the American Academy*, Sept., 1941, p. 142, article by Albert Morris on "Criminals' Views on Crime Causation."

interdenominational movements. And with good reason! All too often church unity has been a unity of weakness and complacency, rather than a unity of blazing testimony and power. Who is there that has not seen towns all over the United States with union services pitifully meager and depressing—straggling Sunday schools, no prayer meetings, half the churches in town closed for the summer? May God save us from that kind of interdenominationalism! It was eloquently symbolized by a Baptist parsonage in one community, reported by a friend of mine a year or two ago. The preacher was sitting on the front porch, dozing, with his feet propped up on the veranda rail, and weeds growing all over the church and parsonage lawn. On the church bulletin board was a sign:

CLOSED UNTIL SEPTEMBER 1
UNION SERVICES IN METHODIST CHURCH

That's the kind of situation which invites a fire-eating, Bible-thumping itinerant preacher to come into town and set up an independent mission that will walk away with half the church members in the community. Rightly so! God will tolerate anything but a unity of apathy, laziness, and inaction—all that goes with a merely nominal Christianity.

There is a living, vital co-operation among the churches, however, which we ignore at our peril. Either we will foster it heartily, or else we shall be compelled to see the forces of paganism and hoodlumism take complete control of the nation. For, as R. G. LeTourneau, road-building machinery manufacturer and lay preacher, has so aptly said, there is an army of lawlessness at work in the republic which "is a profound threat to our liberties. It may do what no foreign army has ever been able to do—destroy Americanism altogether." We simply cannot withstand that army of evil successfully unless the preachers and laymen of every denomination in every city, village, and town get acquainted, become friends in Christ, and, like the apostle Paul, begin to feel an "anxiety for all the churches."



"GO, TEACH ALL NATIONS!" WAS THE LAST GREAT COMMAND. CAN THAT BE DONE IN "OUR" WORLD WITHOUT A NEW UNITY?

Christian Education

By EDWIN T. DAHLBERG

reaching every person with Christian teaching. Our own Baptist Church School Advance, functioning as an integral part of this co-operative movement, will continue the distinctively denominational program which has so revolutionized the life and spirit of thousands of churches in the Northern Baptist Convention during the last two years. Could there be a more sensible interdenominational plan?

On a beautiful Minnesota morning some months ago I was traveling along the Mississippi River in that gracefully streamlined train, the "Burlington Zephyr." It was speeding through the sunshine and the shadows of the glades like a shaft of light—a silver arrow projected from the bow string of modern invention. As we glided swiftly along, anywhere from sixty to ninety miles an hour, I wondered how the train could move so smoothly and at the same time so swiftly. It was all made clear in the little booklet handed to me by the trimly uniformed glamour girl who serves as hostess to the passengers. The booklet explained that the ease with which the train takes the curves at such high speed is due to a principle called the "principle of articulation." That is, the cars instead of resting on separate trucks as do the cars in the older type trains, have the adjoining ends of two cars resting on one truck. This allows for flexibility in going around the curves, and yet makes the train one continuous, well-co-ordinated unit.

That, I take it, is the principle of the United Advance in Christian Education—a principle of articulation whereby we may attain both unity and flexibility. We shall still have our Baptist cars, Disciples' cars, Presbyterian and Methodist cars. But the ends of the adjoining cars will rest on one common platform: an ardent love for our Lord Jesus Christ, a passionate concern for the souls of men, and a will to obey the command, "Go, teach all nations."

God grant that we may work together.

The trouble lies in the spaces between our positions. That is where the enemy is getting through. And that is why an increasing number of our loyal Baptists are becoming more and more interested in the meaning of the word "ecumenical"—a word which a friend of the ecumenical movement humorously described as "phonetically execrable and logically questionable, but etymologically incontestable, psychologically estimable, and pragmatically inevitable!"²

The United Advance, without in any way jeopardizing denominational independence or local church sovereignty, proposes to close up the spaces between our positions. To this end it will feature three outstanding events in 1942.

First, a one-day convention for Christian education workers in every state during the period from April 13 to May 2.

Second, a national Christian Family Week, May 3-10.

Third, a national Religious Education Week, September 27-October 4.

These three preparatory steps will be followed by Leaders' Conferences in 1942-1943, with a view to making the public "religious education minded" and

² *The World Council Courier*, December, 1941.



The coach of one of the biggest football teams in the country, which in 1940 had such a disastrous season that it lost six games in a row, paid his squad a rather left-handed compliment at the finish when he said, "Well, boys, we have had a great season. Every man played his position magnificently. The trouble was in the spaces between our positions. That was where our opponents got through."

As Baptists, Methodists, Lutherans, Episcopalians, Presbyterians, we have all been playing our denominational positions fairly well. Certainly our own Baptist Church School Advance has had a measure of success that should make us proud of our denomination. We have definitely turned the tide of church school attendance upwards by approximately 10 per cent in hundreds of our churches. No doubt the other denominations have done equally well. But what about the vast No-Man's Land of unbelief, indifference, and apostasy that no denomination is touching at all? Most of our church schools are depending upon promotions and baptisms from the ranks of our existing church families, for any increase in church or church school attendance. We need new blood—rich, vigorous blood from converted publicans and sinners in the great unshepherded throngs outside the church. All up and down the country roads—along the streets, alleys, and boulevards of our finest cities—there are thousands upon thousands of boys and girls and young people, to say nothing of adult men and women, who have never been inside the churches of God in their lives. They do not know the difference between the Old Testament and the New Testament. Nor do they know whether there is any Testament at all. They have no God, no Christ, no hope in this world or in the world to come.

BOYS, BAYONETS, BLOOD OR — BROTHERHOOD? THESE HAWAIIAN TERRITORIAL TROOPS MAY HAVE MET SOME OF THE PARACHUTISTS THE AUTHOR TALKS ABOUT

March, 1942



DR. D. A. POLING, PASTOR OF BAPTIST TEMPLE, PREACHES THE DEDICATORY SERMON AT MAYFAIR. THIS IS THE "CHURCH BEAUTIFUL" ON A SMALL SCALE

They Asked for a Mortgage

A LAYMAN OF
PHILADELPHIA'S BAPTIST TEMPLE
TELLS A STORY
STRANGER THAN FICTION:
THE STORY OF
A DEBT-FREE CHURCH
THAT ASKED
FOR A MORTGAGE

By HARRY L. JENKINS

TWO years ago Baptist Temple was doing a good job. We weren't exactly on Easy Street; we were on North Broad and doing what we thought was good, solid community work with all ages from six to sixty. We had the usual societies, clubs, and activities; we

had a glorious past and a happy present with one of America's leading preachers in the pulpit and we had a bright future, provided things went along as they were going then. What was more, we hadn't had a cent of mortgage debt for fifteen years. Free and clear, and work-

Baptist Leader

ing hard to get down the roots of the Kingdom in our corner of the City of Brotherly Love.

It was along toward the end of February, 1940—the 26th, to be exact—that Dr. Poling let go with a suggestion from the pulpit that rather rocked the more comfortable spirits among us. He suggested that it might be a good thing if Baptist Temple were to go out into one of the outlying districts of the city and launch *another* church. It was just a suggestion. It was talked about, more or less casually, at first, and then as the idea began to get hold of us, the scheme opened up before us like a map in a geography book. It was all “missionary” work—that is, we had no precedent to work on. Nothing quite like it had been done before.

The pastor's suggestion grew into this: We would look over the city, pick a spot where a new church was needed. We would make that church *part of Baptist Temple*. It would *not*, we vowed, be just another mission or one of those hastily built chapels thrown together overnight. The members of the new church would be members of Baptist Temple; they would be baptized in the “mother church,” enjoy communion with us there, have all the rights and privileges of regular Temple members. We told the congregation, deacons, and trustees about it; they gave us an enthusiastic green light.

All we needed now, we knew, was enough money to finance it. We didn't have the least idea where that money was coming from, but . . .

We took a city survey and decided on a corner in the West Oak Lane section. When we mentioned “West Oak Lane” to some of our folks, they blinked and thought hard and said, “Where's *that*?” A lot of old-time Philadelphians had to think twice for an answer, for West Oak Lane was one of the great open spaces of the town. It was sparsely developed; there were vacant lots all over the place. We contracted to buy

one of those vacant lots at the corner of Mayland Street and Lowber Street (price, \$7,000), and then we contracted for the building of a church on that corner, to cost us \$28,995.

When it came up for official approval, we expected that there might be an objection or two, but we were disappointed there. Nobody knew how we'd do it, but everybody wanted to do it. The nearest thing we got to an objection came from one tried and true member of one of the boards who got up and said, “Well, brethren, it looks as crazy as a wildcat oil scheme to me; I'd fire a man in my business who suggested such a venture as that without a dollar to start on—but if you're all for it, and you think the Lord's for it, and if you think it would be a good thing to get a Baptist church up on that corner against tomorrow, well—I'll not stop you. I think it's crazy. I vote ‘Aye!’”

So that was that. West Oak Lane was taken care of. Hardly had we begun to rejoice over that when Dr. A. T. O. Marks, Executive Secretary of Baptist Union of Philadelphia and Vicinity, suggested to Dr. Poling that if we really meant business, there was a struggling little Baptist group out in the Mayfair section that needed a lift. Mayfair Baptist Church was then six years old; for most of that time they had been meeting in a store on Frankford Avenue and holding Sunday school in a cellar. They had a membership of 45. Two things about them were as plain as day: they were a fine group of Baptists and they needed help. But, with West Oak Lane already on our hands, it might not be so good for us to take on Mayfair, as an additional load. After all, enough was enough.

It ended with the Temple voting to take over a lot at Rowland and Tyson Streets which had been purchased by the Baptist Union and to build a church at a cost of \$20,935. We also took over a \$2,300 mortgage and asked the church to elect two deacons and two trustees to sit with us at the Temple—and then

we began to look around for fifty thousand dollars for West Oak Lane and Mayfair.

There are no rich folks at Baptist Temple; we have no millionaires. Our bills are paid with widow's mites and small change and free-will offerings not often in the form of paper. It would have to be that way, if we were to get the fifty thousand. We prayed about it and thought about it and we made up our minds that there was only one way out: *the mother-church would have to put a mortgage on herself*. For the first time in fifteen years, Baptist Temple went deliberately “in the red” to the tune of forty thousand dollars—mortgaged, for two struggling little churches on the rim of the city that might make good churches—or might not.

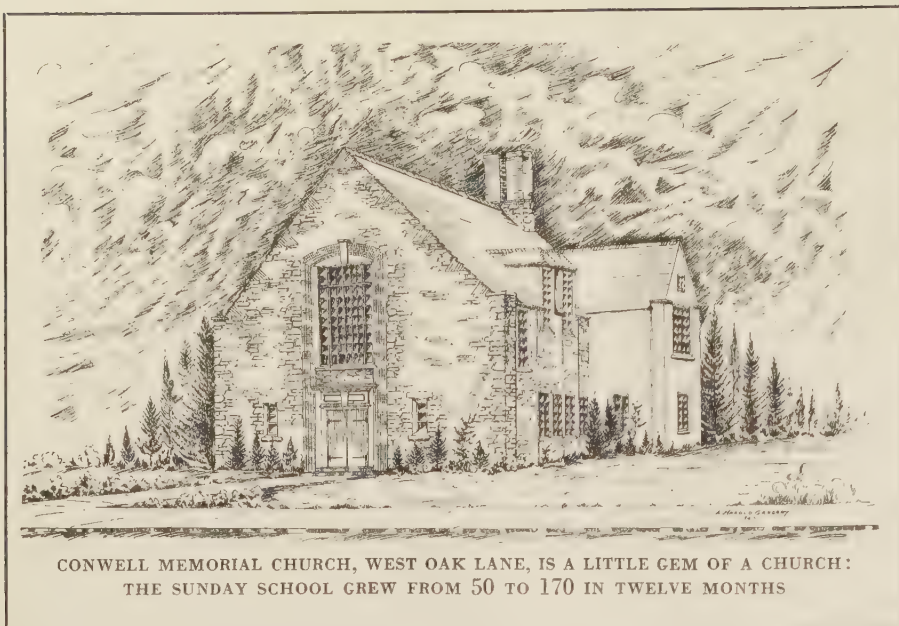
The American Baptist Home Mission Society must have liked our cheek, for they loaned us ten thousand more, which made up our fifty thousand. We just about got that arranged when we learned that the cost of the Mayfair Church had jumped from the original \$20,935 to \$30,000, and that the West Oak Lane educational plant that we figured to cost \$28,000 had now jumped to \$41,000. So what we really had here was a bill for seventy thousand instead of fifty!

There were moments when we began to think that maybe we had been too rash, maybe we had jumped too quickly. But they were only . . . moments. Things were happening while we were wondering. In the pews of the Temple, for a good many years, we had worshipped with Mrs. Sarah Williams; she was an old member and a loyal one, and she gave liberally to the church. She died just before we began talking about West Oak Lane and Mayfair. Her husband came to Dr. Poling and said he would like to establish a memorial at Baptist Temple in memory of his wife. The pastor suggested two possibilities: either the extension of a summer camp, which the church had maintained for a number of years for the use of the children of the church and community, or the building of a memorial chapel at the Temple for the use of smaller worship-groups that met in the huge auditorium. That was all; nothing more was done about it and not much more was thought about it until one day we learned that Joseph Williams had died. He was never a member of the Baptist Temple, so not very many of us knew him.

But when his will was read (we were in the midst of the excitement over Mayfair and West Oak Lane just then), we found that the non-church husband of
(Please turn to next page)



MAYFAIR BAPTIST CHURCH WAS BUILT IN A SPARSELY SETTLED SECTION. TODAY IT IS CROWDED



our beloved Sarah Williams had left us ten thousand dollars for that forgotten memorial! That could be applied to the two new church buildings. And—miracle of miracles—when the account of the executor of Mr. Williams' estate was audited by the Orphans Court of Philadelphia County, we were informed that instead of the \$10,000 legacy, we were to receive \$27,445 in cash or a contingent legacy of \$7,500.

Lucky, you say? A businessman might call it "A lucky break." We don't call it that at Temple. We call it God. (Or is it faith?) We started this thing, as I have told you, without a nickel capital; we started it on faith. It worked. It produced results we never dared dream of. Results at Mayfair and West Oak Lane and at—Baptist Temple.

Some of us around the Temple are cranks on one subject: we believe that a church that is alive, a church that is up to something, is the only kind of church that will attract people. We may be wrong in thinking that the long chance we were taking in building these two churches made us seem attractive to the "great host of the unchurched" about us, but we're not wrong in saying that attendance and congregations and interest increased by leaps and bounds as our success with the chapels became more certain. In the year 1941, the Temple took in 323 new members; that includes 101 from Mayfair (where the membership has jumped from 45 to 101 in a single year), and 20 from West Oak Lane. All our current running expenses are paid—and we have 125 members who pledged to *tithe their incomes* during the coming year.

And in 1941 we celebrated the fiftieth anniversary of the opening of Baptist Temple and we put on a campaign to raise fifty thousand dollars or one thousand a year for all those fifty years—

and we got it. We raised \$50,106 within the year.

Out at Mayfair they have a Sunday school of 170—a growth from less than 50 in twelve months. Mayfair has contributed \$3,000 to its own building, has paid every cent of its current expenses, pays its own preacher (he is Laurence Slaght), is filling its auditorium on Sundays, and has a balance of \$700 in its treasury!

West Oak Lane Baptist Church is getting along swimmingly under its pastor, Rev. George R. Sweet. We knew that the section around our corner out there was going to see a building boom, but frankly we didn't expect to see at least two thousand new homes shoot up within eighteen months. That's what happened—and we have a brand new Baptist church right in the middle of it! Both Mayfair and West Oak Lane would be communities without Baptist churches without . . . that mortgage on Baptist Temple.

There is a common treasury for all three of these churches. Three deacons and three trustees from Mayfair now sit on our Temple Board of Deacons and Board of Trustees, and when West Oak Lane is completely organized, their representatives will also sit with us. We're delighted with the arrangement. So are they. But sure as shooting, one of these days, someone in one or both of these churches is going to say to us, "Look—we can go it alone now. We'd like to be separate churches, on our own. Would you . . .?" But before we go into that, let me say something else that is important.

I am a layman: that's why this article is fairly top-heavy with dollar signs. Being a layman, I have some of the practical work of the church to do as I am forced to see the practical side of things while I am trying to pull myself up spiritually, with the help of the pas-

tor. I give you this story of the thing we have done at Baptist Temple because I believe it is the finest proof in the world that practical things are closely bound with spiritual things; spirituality—if you mean by that, adventuring faith—is one of the most practical things in the world!

Have you ever seen The Old Lady of Threadneedle Street? That's the building which houses the Bank of England. A great building—and a great Old Lady! Probably, many more people around the world have heard of the Bank of England than shall ever hear of Baptist Temple, but ponder this: The Old Lady of Threadneedle Street only *hoards* money, only protects it, while Baptist Temple plunged herself into debt, borrowed money and spent it on other churches miles away—and came out on top! If that isn't good business in Kingdom-building—well, then I don't know good business.

But to get back. . . . Some fine day, one or both of these new churches will come to the mother-church and say, "Look—we can go it alone now. We'd like to go it alone. We'd like to be separate churches, on our own. Would you . . .?" Of course we would. When that day comes, Baptist Temple will say to Mayfair and West Oak Lane, "Certainly! Go ahead—and God bless you. Baptist Temple will take the money you've paid back, and use it to build another church, somewhere. . . ."

If any word in this article implies that the members of the Temple thought out and carried through this venture in church building, "without benefit of clergy," that is a false lead and wrong impression. In fact my long association with the church members leads me to state that they do not originate and perform big tasks unless they have a courageous leader. However willing we laymen may be to do a hard job, we as individuals hesitate to take the lead. In other words, many a fine opportunity to extend the work of the church is neglected because some capable person does not step forward and say, "Let's do this important thing." We do not believe that it is lack of initiative; possibly it is no more than timidity on the part of very capable people. If the preacher *doesn't*, the people as a rule simply *don't*. But we were fortunate in this instance in having a preacher who dared to go ahead and who knew how to secure enthusiastic followers. For this reason and many others, we thank God constantly for a pastor who has courage and faith enough to lead his church into ventures such as this, knowing that God will see us through.

Right now in our minds, there isn't any end to the possibilities in this thing. There are many other strong churches that might go into the church-building and church-assisting business in a large way. Why not?

Paint, Piety— and Planning

A PASTOR TAKES A GROUP OF IDLE BOYS,
A LITTLE PAINT AND SANDPAPER—AND
PRODUCES A CHURCH COMPLETELY BEAUTIFUL

By EDWIN A. GOLDSWORTHY

CRIED a missionary on furlough: "This is the most interesting piece of church reclamation that I've seen in America." He stood in the nursery of First Baptist Church, Rahway, N. J.; had he arrived a few short years earlier, we probably wouldn't even have taken him into the dreary dark old room that was brilliant now with canary-yellow walls and cribs of bright baby-blue. We had quite a time getting it like that.

Back in 1937, the principal of our vacation school asked me to teach wood-working to a class of boys. That wasn't exactly in my line, but rather than lose the boys, I tried it. It took only an hour a day for four days—and what dividends it paid! I certainly underestimated the value of *that* time.

The boys were in the "older boy" group, and they hung around the carpenter shop days on end, using up wood and other valuable materials making little bookracks, toy animals, and other trifles for themselves. They were performing no Christian service. And they were a distinct liability.

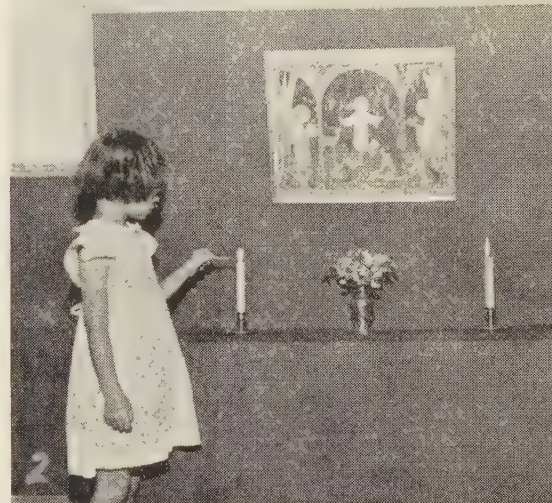
There was a second liability in the inheritance of a tradition of "strict utility" in church buildings and architecture. The contractor had turned over to First Baptist Church in 1928 a fine educational establishment, but it was a building and not a church home. In nine years it had acquired the necessary furnishings, most of them serviceable, but all too many of them simple articles discarded by their owners because they were too old-fashioned or worn for the owners to use any longer! The bare white plaster of the walls had never been painted, and had been decorated only with the mingled

brown impressions of hundreds of shoe-soles of assorted sizes, hand and finger prints, and long black streaks made by the careless contact of chair backs.

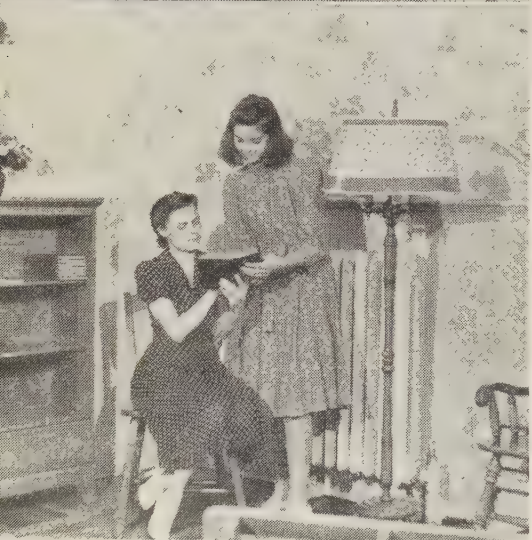
These two liabilities were turned into assets. The cheerlessness of the building provided a project of Christian service for the older boys; they provided the labor and talent in making the building over into a home. The superintendent of the Junior Department furnished the first incentive: she wanted *her* room painted a light, but warm tint of rose. Some of the men gladly volunteered to do the painting. But what could the wood-workers do to help here?

With plywood and jig saws the boys made a border of silhouettes to run around the upper part of the walls. A high school art teacher, a member of the church, designed patterns, using for her subjects the activities of Jesus; it is all so realistically portrayed that all who see the silhouettes take a keen delight in recognizing the things which Jesus is doing. The boys of the vacation school worked hard cutting the large silhouettes of the Master fishing from the boat with his disciples, nailing a plank in his carpenter shop, telling stories to little children, rescuing a lost sheep on a mountain precipice, and healing a bed-ridden patient. These were painted a dull black and fastened to the wall with an allowance of a quarter-inch so that they would cast interesting shadows against the light-rose wall. The unmatched and unrelated assortment of pictures which had "decorated" the walls of the assembly room was removed and assigned to the smaller classrooms.

(Please turn to next page)



1. YOUNG PEOPLE PAINTED THE NURSERY
2. THE PASTOR DESIGNED THIS WORSHIP CENTER FOR JUNIORS
3. YOUNG PEOPLE PAINTED THE MURALS IN THE BEGINNERS' ROOM
4. EVEN THE PIANO WAS DONE OVER



The first summer's work elicited such wide approval that a more ambitious program was instituted for the summer of 1938. The nursery, on the dreary northeast corner of the building, presented a dilapidated appearance. We painted the walls a canary-yellow, which makes the room seem sunny in any weather, bright or dark. A three-foot strip of brown burlap, pasted to the wall and not nailed, because of its tendency to sag, was extended around the room. That protects the lower wall from careless fingers, and it keeps the canary-yellow from too great predominance and provides a background for an occasional picture at the eye-level of the little children. A wooden molding frames each strip of burlap and, strangely enough, provides the most tasteful color when daringly painted rose and crimson.

One side of the room has been left without further decoration, except for an altar constructed by the boys from plywood and covered with burlap. On it are placed two yellow candles and a brass flower vase, while directly above it is a color print of the "Head of Christ" by Hofmann. The opposite side of the room contains two open shelf-cases for toys, placed on either side of a high desk whose top the children cannot reach. These were all bought, unassembled, from a mail-order house, assembled by the boys, painted rose, and varnished. The ugly old desk and the coat rack made of pipe were thrown out. Small coat racks were purchased.

The entrance end of the room contains the coat racks and a reconstructed cabinet which has been painted a Chinese red. The piano has been moved toward the worship side of the room. The cribs for small babies are blue.

The other end of the nursery is the play end. Here is a work table and chairs, a sand table also painted Chinese red. Against the yellow wall, just above the burlap, the figures of Snow White and the Seven Dwarfs, cut out of white pine with jigsaws and painted realistically with oil paints, march upon a countryside of soft gray-green and pastel-shaded trees and flowers.

The boys enjoyed painting the substantial little chairs with yellow, green, red, pink, and blue enamel of the best quality. The toys were reconditioned, and the boys of lesser talent were set to work painting the blocks a variety of colors. A green grass rug and rust-color window hangings completed the effect after the floor had been sanded and varnished.

The summer of 1939 brought a still more ambitious project. The beginners' room was atrocious, with ugly, dirty walls, bulging burlap hung too high,

incongruous furniture, and three styles of chairs. This time the older girls joined the boys, and the project was directed by the art teacher. Walls and ceiling, in this room of southern exposure, were painted sky blue, with the color, like that of the sky, deepening in intensity toward the top. Brown burlap was pasted around the lower portion of the wall and set off by a wooden molding.

The wall spaces on two sides of the room were used for mural decorations which cover the entire wall and extend on to the ceiling. Landscape backgrounds, representing the four seasons were made. Children at play, enjoying the activities of the seasons, were painted by the young people themselves; these figures and their activities were suggested by pictures on the Keystone lesson leaflets for beginners. They illustrate such lessons as co-operation, kindness to animals, helping in the home chores, and sharing. The messages of the seasons illustrate God's unfailing dependability. Those who see the room can hardly believe that the figures were painted by young people.

The light brown woodwork, including door and window frames and the molding around the burlap, was made to harmonize by applying a light-blue paint, then wiping it off and allowing the color pigment to remain in the grain of the wood. The desk and piano were painted gray with a slight tinge of rose, and the old-fashioned piano stool was reupholstered with a rich rust-red fabric on a wooden base of blue.

The wall toward which the children face in their period of worship has no mural decoration; instead, the burlap and its molding are carried two feet higher in the central portion of the wall, forming a background for a lovely gold-framed Tarrant picture, "All Things Bright and Beautiful." A burlap-covered plywood altar was constructed beneath this. Here the brass vase is kept filled with fresh flowers, and the blue candles are lighted for the little service. The children are wonderfully reverent when they enter from their classrooms, accompanied by soft music, into a department room which has been darkened save for the candlelight upon the altar.

The chairs, all of one type, were painted with green, blue, pink, and yellow enamel. Three rows are kept permanently facing the altar. Others form a circle at the other end of the room. Still others are placed at small tables for handwork. After the floor had been sanded and varnished, a large taupe rug, given by a furniture dealer from his slightly used stock, and curtains at the windows completed the task of making

5. JUNIORS MADE THESE SILHOUETTES
6. MEN AND BOYS PANEL THE RECREATION ROOM
7. BASEMENT WINDOWS MADE ATTRACTIVE WITH DRAPES
8. THE FIDELIS CLASS REMODELED THEIR OLD ROOM

this room the church home of the little children. Needless to say, the superintendent of the department, who was consulted in all the plans, has been greatly stimulated to provide a program in keeping with the room. The young people who carried out the project are now definitely tied to the work of the church.

There is an interesting sequel to our vacation school projects; it is the fascinating story of how our older folks have caught the spirit of transforming the church. The first project of the men was to make the old church lecture-room into a church living-room. The full success of such a project will take a few hundred dollars more than we have now, and that must wait until the mortgage has been reduced. But a fine start has been made. Plastic paint was applied to the walls, the ceiling was sprayed, the woodwork completely renovated, the new lighting fixtures installed. One of the women's classrooms was painted a warm buff and the pictures tastefully rehung.

A class of younger women, recently formed, voted to meet in the old tower-room and consequently designed and furnished one of the most attractively home-like rooms to be found in any church. The ugly wainscoting and wood trim were enameled white and the ceiling was painted white. A satin-finish cream-color wallpaper was applied above the wainscoting. The very appropriate pattern in buff upon the paper consists of beautiful colonial homes and churches, emphasizing the theme of home and church. After the floor had been sanded and varnished, a colonial pattern rug was fitted. Brand new maple furniture was added. It consists of twenty old-fashioned chairs in a variety of designs, a love seat, desk, bookcase, and mirror. Several tasteful vases have been added. The ugly lighting fixture was removed and an indirect floor lamp substituted. When this Fidelis Classroom was dedicated, tea was served in it to an admiring group of people; the room is now in demand for committee meetings. The class is not at all selfish in their use of the room.

But the most ambitious project of all was the rebuilding of the recreation room in the basement of the old building. The dangerously sagging floor and the damp-stained walls presented a problem which looked hard for a solution. Some of our men, none of whom are professional carpenters, found it. The floor was ripped up, beams, stringers and all. Concrete stringers were laid on the bare earth. Beams were waterproofed and laid, lower than the old ones for the sake of gaining headroom. A new floor was laid, varnished both top and bottom to prevent the action of dampness. Then came the walls.

The solution for the walls consisted of knotty pine paneling, fastened a half-inch out from the stone walls by water-

proofed wooden plugs which were inserted in holes drilled at intervals in the stone. The room now appears to be more like a hunting lodge than a church basement. Small cellar windows near the ceiling were changed in appearance by adding high, sloping valances of wood with scalloped edges and by building in window boxes which are filled with greens or flowers for all festive occasions. Curtains were made by the World Wide Guild girls.

The church sanctuary itself has not been forgotten. The removable wood paneling which closed in the baptistry has been permanently removed, and the ladies of the church have substituted heavy velvet drapes which open and close quickly by means of draw cords in an adjoining room. A rich tapestry was placed as a baptistry background. A very choice lectern, which blends richly, was given by a wealthy church which was recently remodeled and had no further use for it. This prompted one of our ladies to give a new communion table, designed to match the lectern, in memory of her husband. A layman gave a fine, new pulpit Bible, and a shut-in who is a needle-worker made a beautiful bookmark for it. As this article is being written, the men of the church are busily engaged in repainting the whole of the church sanctuary.

The best thing about it all is that there is still so much more to be done than has been done, and we are thrilled at the prospect of what the future holds for us. For the past several years, our church has spent nothing at all for labor on repairs and improvements except for the new roof. All the money we can raise is needed toward the mortgage, and we are delighted that we can keep our giving to missions and other benevolences at a high level.

"How do you get your people to work like that?" I am asked again and again by folks from other churches. My reply is this: "I don't have to get them to do it. After the initial projects, they caught a vision, and now the initiative is theirs."

"LEADERS SAY"

There have been numerous requests from readers for space in BAPTIST LEADER where themes or vital and timely interests might be discussed. In future issues, or as long as the contributions set forth opinions and thought-provoking discussions, at least one page under "Leaders Say" will be open to our readers. Articles must be very brief and carry the writer's name. Purely divisive material cannot be printed.

Where Highways Never Ran

(Concluded from page 7)

tenced to eighteen months in jail. He was a conscientious objector; he felt that he could not go to war and then go on preaching peace in his pulpit, so—he went to jail. I do not agree with the young man; I think he was dead wrong. Whatever have been our sins in the past, we are all faced now with the alternative of fighting this thing out or losing what we've got of Christian civilization; I had rather commit the sin of fighting in a war than commit that of leaving my children in the chains of a paganism to which Christian manhood is a joke and God a mockery. But—our young minister felt otherwise, and he stood fast.

Disagreeing with him as I do, I confess it gives me hope to see *someone* breaking out a new trail in an effort to get rid of war.

Some years ago a single Negro ran afoul the law in a great American city. Because he was not caught quickly, the mob took over; the Negro section of the city was invaded, wrecked, burned, torn apart; a hundred innocent ones were beaten, wounded, and maimed. Some folks said, "Ah, yes—it's the old race hatred!" It was—but does *that* have to go on forever, too? Is that the only way out? Or is there possibly something more that we as Christians might be doing *before the race-riot breaks* to make its breaking impossible? Is there any problem in America that calls for more courageous pioneering than right here?

Suppose we get it straight: there are but two ways to settle the problems that plague us, the sin and injustice that blight us. One is the way of violence: the way of arms, the way of rope, fag-got, torch, and mob. The other is Christ's way: the slow building of tolerance and understanding and pioneering in co-operation and brotherhood. We can take our choice. We can come apart and rest in the church of Christ and let the world run merrily on to ruin, or we can cease being merely defensive and take the offensive and say to the lame, tottering world, "In the name of Jesus Christ of Nazareth, rise up and walk!" God needs no defense. But if he is to move into and conquer the great dark areas of life, it is his will that he move in through us.

S. W. Foss puts it all in a few words:

"There are hermit souls that live withdrawn

In the peace of their self-content;

There are souls, like stars, that dwell apart,

In a fellowless firmament;

There are pioneer souls that blaze their paths

Where highways never ran. . . ."

Where highways never ran! That's where we belong, if God is to win!

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for March

By RUSSELL S. ORR

THEME: *Teaching for Church Membership*

Worship (15 minutes)

QUIET MUSIC. While the music is being played the leader may read softly the words of "Our Spirit's Home." (*Hymns for Creative Living*, p. 80.)

SCRIPTURE. Matthew 16: 13-20.

HYMN. "Blest Be the Tie That Binds."

BRIEF DEVOTIONAL TALK. (By pastor or superintendent.) Review the beginnings of the church and highlights of church history. Emphasize the service the church has rendered to mankind through the centuries in education, hospitalization, aid to the poor, etc. Show that the church of today continues to serve.

PERIOD OF PRAYER. Suggest that the members pray for the church in which they serve, and for its pastor and other leaders; for themselves, that they may be worthy of the opportunity and the challenge that God has committed to them; and for their fellow Christians throughout the world who are in travail. Praise God for the Church of Christ in all the world, and for its ministry and message through the centuries. Pray for guidance in leading pupils to enter into the fellowship of the church.

POEM. "The Church," by John M. Moore. (*Hymns for Creative Living*, p. 179.)

HYMN. "The Church's One Foundation."

Study and Discussion (45 minutes)

Open the discussion by pointing out that one of the seven widely recognized objectives of Christian education is to seek "to develop in growing persons the ability and disposition to participate in the organized society of Christians—the church."

This objective is more fully stated in *You Can Teach*¹ by James Percival Berkeley as follows: "The pupils should learn to enter the Christian fellowship. They should come to understand the primary Christian decision of commitment to Christ, and should make it. They should learn what it means to join the church and should join it. They should become acquainted with the privileges and responsibilities of church membership and should enter into them. They should know the social and missionary responsibilities of the church and assume them. They should learn how to share in the worship experiences of the Christian fellowship."

Consider the following topics:

A. *How well is this objective being realized in our church school?*

1. Does our present practice work against this objective? Is our school a part of the church, or apart from the church? Are we helping every pupil, including the youngest, to become acquainted with the church as well as with the church school? Does each one know the pastor and other church leaders?

2. Do our pupils enter into the worship services of the church? If some of them are too young to do so now, how and when do we plan to have them enter fully into the life and work of the church? (The church units in the Keystone Graded courses are rich in suggestions for helping the children to feel a part of the church fellowship.) What about the Unified Service?²

B. *Why should church school workers assume responsibility for teaching for church membership?*

1. Four out of five Christians make their decisions for Christ before they reach twenty-one years of age, and they unite with the church during the years when the church school has the major responsibility for them. In *Win All You Teach*,³ Walter Bishop says: "Because children and youth are under the influence of the church's school more than its other services, a proportionately larger direct responsibility for them falls upon the school."

C. *What does it mean to belong to a Baptist church?* (For helpful suggestions refer to Keystone Course X, Part 2, Lessons 4-6.)

1. Direct attention to the common beliefs of the church universal, and to the general agreement among Christians upon the great central fact that Jesus Christ is the Son of God and the Saviour of the world.

2. Outline the particular emphases of Baptists, i.e., the authority of the New Testament without creed or dogma, membership in the church limited to those who are professed Christians by personal choice and decision, the principle of separation of church and state, and religious liberty. The meaning of baptism and the Lord's supper should be discussed, and it should be noted that Baptists do not regard them as sacraments. Review also the principle of local church government, the nature of Baptist church organization locally and denominationally, and the personal re-

sponsibility of each member for the organization.

D. *Ways in which our teaching will help to prepare pupils for church membership.*

1. Worship services from the Junior to the Adult departments should be built around the theme of "the church" three or four times each year.

2. The informality and intimacy of the class group afford the best opportunities for discussing freely and naturally the great truths of the Christian life. The teacher will beware of hurried drives for decisions, and will protect children and youth from excessive urging or undue emotional appeal, but will not neglect to bring the claims of Christ upon life to each student.

Summary. In *Teaching Intermediates*,⁴ by Lucile Desjardins, the author tells of a pastor who spoke with pride of the young people who had given themselves to Christ, but was perplexed because not one of them had united with the church. This comment follows:

"The pastor had a right to feel troubled. The decision to become a Christian should naturally be followed by a desire to become a part of the organized fellowship of other believers.

"Ask yourself these questions: How many of the boys and girls now attending my church school will find their places as contributing members of my church? What kind of members will they make? . . .

"It is not enough for teachers of intermediates to hand their charges over to the pastor for training for church membership. Training for a place in the church fellowship should be a vital and integral part of every church school's program of Christian education. Teachers should help boys and girls to understand and value their church, its background of history, its traditions, its ordinances, its service of worship, its program. They should also help their students to discover worth-while work to do within the local church, in order that they may feel that they have a real part in its program."

These truths apply in any age group, and constitute the challenge to purposeful Christian teaching.

¹ *You Can Teach*. James Percival Berkeley. 40 cents.

² For a discussion of the Unified Service as one method for bridging the gap from church school to church, see *A Church and Only a Church*, by O. H. McDonald. 25 cents.

³ *Win All You Teach*. Walter Bishop. 25 cents.

⁴ *Teaching Intermediates*. Lucile Desjardins. 40 cents. Any or all of these may be obtained from the nearest branch of The American Baptist Publication Society.

"Leaders Say":

Leader introduces a new feature. Here let the leaders speak their minds. Contributions must be signed.

Can the Church Get a Hearing in Wartime?

CONTRARY to the somewhat general opinion that people flock to the churches in wartime, leaders of American Protestantism are beginning to see that, so far as this war is concerned, at least, the churches will be compelled to do something magnificent even to get a hearing.

Boiled down to its essence this judgment means that the churches cannot afford to be satisfied with the status quo; they cannot afford to go on week after week as if nothing stupendous were happening in our war-crazed world. This is a day of big undertakings, big achievements, big plans, and programs. Billions of dollars are going into the defense program and billions more are on the way.

So the churches simply cannot afford to be satisfied with small things—not today. They ought now, as never before, to lengthen their cords and strengthen their stakes "for the duration"—and beyond. There ought to be better teaching in the church school; more boys and girls, men and women attending the church school classes; a more serious effort on the part of church leaders to train the young people of the church and community in Christian faith and practice; more meaningful worship services for people who struggle and toil under the weight of the world's woe; more attention to the needs of the poor and the disinherited at the church's door; more gifts to missions and relief agencies to help heal the wounds of world discord and strife.

In short, the day has come for the Christian church to rise to a place of leadership in community and world affairs that it has well-nigh lost in recent years. This much would seem to be certain: if the church lets this opportunity go by, then it may forfeit its place of leadership for years to come, if not for generations. That it cannot afford to do!

JOHN CALVIN SLEMP

What Will Easter Mean in Your Church?

EASTER comes next month. What will the day mean in your church? Will your church consider the day well spent if you have a special program in the church school, a special sermon and special music at the morning worship service, beautiful flowers near the pulpit

and the communion table, and Easter finery in the pews? Will your church be satisfied with these and nothing more? If so, the day may as well be any other in your church calendar, and a great opportunity of service will be lost.

That opportunity is evangelism. Of all the days in the church year, Easter ought to stand for evangelism. For Easter marks the birth of Christian evangelism—the telling of the "good news" of a living, ever-present Lord who may enter human hearts and change human lives. That was the significance of the first Easter Day as it lived in the memories of the women and of Jesus' disciples who first learned the glories of his resurrection. They had seen the Lord! Their Master was not a dead Messiah, but the living Christ! They had not lost him; in a very real sense they had him as never before. Thenceforth, he would never really leave them, but would dwell in their hearts through his Spirit.

That has been the message of Christianity in every age. It is its message today. Christ lives! Christ can dwell in human hearts and change human lives if people will open the doors of their hearts and let him come in!

Then make this Easter Day count in your church. Let the pastor, the deacons, the Sunday school superintendent, the Sunday school teachers, the young people's leaders, and others begin now to make the day the climax of a period of evangelistic effort. High-pressure methods are neither desirable nor necessary. In direct, simple, reasonable terms appeal to the young people and others in your congregation and community who have not done so already, to commit their lives to Christ. Talk with them individually and in groups, conduct special evangelistic services a week or more before Easter, and employ any other method that seems best suited to your local needs. Do the work systematically and thoroughly, and Easter will be more than just another Sunday in your church and community.

JOHN CALVIN SLEMP

A Church Against Tomorrow

THE "church of the future," we read, is now functioning. We read further and discover that the church of the future is the new architecturally amazing Community Church of Kansas City, Mo.

We haven't seen Community Church, but the more we read about it, the more confused we become. It seems to be a building remarkable for new gilt and gadgets; "the church of the future" seems to apply only in an architectural sense. And it strikes us, at the moment, that it takes something more than architecture to make a church.

There is poison in any church-of-the-future idea unless that idea inculcates an intelligent method of teaching and preaching the deathless realities of the all-important Gospel of Jesus Christ. Let's put first things first!

Certainly, architecture is important. Certainly, *church* architecture must change. There is no more reason for its remaining constant than there is for a modern businessman to conduct his business under a flickering, unhealthy gas lamp in an office heated by a pot-stove. BAPTIST LEADER, in its series of articles on "The Church Beautiful," has been advocating that for some time. It is all right for we oldsters to say, "I can worship in a barn." The trouble is, our children simply refuse to do that.

Yet, we cannot but wish for the church of tomorrow a church better equipped spiritually than architecturally to meet the needs of that terrible, waiting hour. More than new physical structures, then, we shall have high need of the redeeming love of the old, old story.

FRANK S. MEAD

After It's Over

NEWs Item No. 1: Some 200 Italian prisoners of war interned in Palestine were recently taken on a personally conducted tour of the religious shrines of Jerusalem and Bethlehem by the British military authorities. The captives were accompanied only by one Australian corporal as guard.

News Item No. 2: So desperate are German armies in Russia for warm winter clothing that an order has been issued in Poland to confiscate all prayer shawls, fringe shawls, and fur caps used in the synagogues.

One side or the other must win in this war. Just what has Christendom to expect from either side, after the peace?

Granting that both sides here have made mistakes and been guilty of their sins, the main question seems to be this: under which philosophy will Christianity have the better chance?

FRANK S. MEAD

The Emmaus Road

A SERVICE OF WORSHIP FOR USE IN CONNECTION WITH THE OBSERVANCE OF THE LORD'S SUPPER

Arranged by JAMES P. WILBOURN¹

ORGAN PRELUDE.

PROCESSIONAL HYMN. "Worship the Lord," Sherwin.

CALL TO WORSHIP. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Ps. 24: 3-5.

INVOCATION. "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Ps. 19: 13-14.

GLORIA PATRI.

Part One. The Lonely Way

READING OF THE SCRIPTURE. Luke 24: 13-14.

HYMN. "In the Hour of Trial," Lane.

Part Two. A Stranger Appears

READING OF THE SCRIPTURE. Luke 24: 15-27.

POEM. (A poem, such as "I looked for Christ," by Kresensky, might appropriately be read here.)

PASTORAL PRAYER.

CHORAL RESPONSE.

THE OFFERING.

Part Three. A Meal for Three

COMMUNION HYMN. "Jesus, Thou Joy of Loving Hearts," Schumann.

RECEPTION OF NEW MEMBERS AND THE RIGHT HAND OF FELLOWSHIP.

READING OF THE SCRIPTURE. Luke 24: 28-30.

ANTHEM. "And Jesus Said unto the People," Stainer.

INVITATION TO COMMUNION.

THE LORD'S SUPPER. The Bread and the Cup.

Part Four. The Results of the Companionship

READING OF THE SCRIPTURE. Luke 24: 31-35.

COMMUNION SERMON. "From Darkness to Light."

The two men, walking along the lonely way from Jerusalem to Emmaus, were in the mood of despair. Christ, whom they had trusted to redeem Israel, was dead; and with his death, hope had gone. When they were in this state of defeatism, however, there came to the two men the most wonderfully transforming experience they had ever had. They met a Stranger along the way who talked and ate with them. What was the result of this fellowship?

First, "Their eyes were opened, and they knew him." They had been walking in the darkness, but now the light shone upon the darkness and cast it out. Their discouragement vanished, their hope was renewed; for now they understood that light is greater than darkness and that life is greater than death!

Again, "And they told what things were done in the way, and how he was known of them in the breaking of bread." When they knew Christ, they also knew the work they should do for him. Immediately they returned to Jerusalem to tell the disciples there that Christ was alive. What a heartening message this was! We can see the old fire come back into the eyes of Peter and the tender love renewed in the heart of John, as the enthusiasm of hope spread through the entire group. They go out with the greatest message the world had ever heard: that Christ can banish darkness and turn despair into hope.

My friends, are you walking the lonely way of discouragement? If you are, why not turn your eyes upon the Stranger present at this table, who can turn your darkness into light? Looking upon him, and knowing him, you will be constrained, like the disciples of old, to go to tell others of him, that a world, lost in the darkness of despair, may see the light of faith breaking over it.

CLOSING MEDITATION. (A poem might be read at this point in the service. "Follow Me," by Joseph Fort Newton, would be appropriate. It is given in *Quotable Poems*, Vol. 1.)

HYMN. "Blest Be the Tie That Binds" (first stanza), Mason.

QUIET MEDITATION.

ORGAN POSTLUDE.

HYMN OF PEACE

Professor William G. Mather, chairman of the Council on Christian Social Progress, Northern Baptist Convention, has furnished BAPTIST LEADER with a copy of a new peace hymn which that Council is recommending to the churches. It was written by Dr. Rolland W. Schloerb, assistant pastor of the Hyde Park Baptist Church in Chicago. Many pastors, we feel sure, will be glad to make use of it.

A PRAYER HYMN OF PEACE

(Tune: All Saints)

O God, whose will is life and peace
For all the sons of men,
Remove the sin that doth release
The sword's dread power again.
Forgive our narrowness of mind,
Destroy false pride, we plead!
Deliver us and all mankind
From selfishness and greed.

O God, whose ways shall lead to peace,
Enlighten us, we pray!
Dispel our darkness, and increase
The light along our way.
Illumine those who lead the lands.
That they may make at length
The laws of right to guide the hands
That wield the nations' strength.

O God, who callest us to peace,
We join with every one
Who does his part that wars may cease,
And justice may be done.
Enable us to take the way
The Prince of Peace hath trod;
Create the will to build each day
The family of God.

WHAT OF SUNDAY?

Here is something for pastors, and parents also, to ponder.

Out of twenty-five youngsters quizzed recently in one Camden (N. J.) public school, twenty-four said that they went to the movies every Sunday afternoon or evening.

Seven of the children said that they liked Sunday because it meant going to church or Sunday school. Eight liked Sunday because on that day they did not have to work or go to school. Four were either bored with the day or were indifferent to it.

Is this funny—or is it tragic?

Baptist Leader

¹ Rev. James P. Wilbourn is pastor of the First Baptist Church, Franklin, Ind. This worship service will be especially appropriate on Sunday, April 5, when, in accordance with the practice of most churches, the observance of the Lord's Supper will fall on Easter.

Children's Leader



Ralph Berry, Ellis O. Hinsey, H. Armstrong Roberts

Guiding Children into Paths of Stewardship

By GRACE W. McGAVRAN

STEWARDSHIP is love in action. To look at it in any other way robs it of its compelling force.

To the young man who came to him pridefully stating that he had observed all the law, Jesus turned with the suggestion, "Sell all thou hast and give it to the poor." That was a bitter test. The young man failed. His observance of the laws rose from a legalistic attitude, not from an attitude of love.

An Expression of Love

Over and over we find this conjunction of ideas. "God so loved . . . that he gave." "I am come . . . that ye might have . . ." "Lovest thou me? . . . Feed my sheep." Love finds expression in giving. Conversely, worthwhile giving must arise out of love.

Can we, in this approach to stewardship find a basis of guidance for our children? Can we plant their feet more surely in the paths of stewardship if we see giving as a part of life itself and not just as a duty?

We find the normal expression of love-filled giving when three-year-old Polly wraps up her dearest and most dilapidated doll as a birthday gift for Daddy. That is love in action, surely. Wise guidance results in six-year-old Polly's conscientious search down and back through the counters of the ten-cent store to find a ten-cent gift for Mother. Her choice is finally made—a gay copper

dishmop on a handle. "So Mother won't have to put her hands into the water." That choice shows discrimination, for Mother has an infection on her hand and should keep it dry. That is love in action joined with understanding of the loved one's need.

To get the driving force of that sort of love tied up with the need of the church is a difficult problem. Yet solve it we must if the church is to have its rightful place in the life of the child.

Church Giving Must Be Personalized

Obviously, the gift of money made for vague purposes—for example, when a child, without careful explanation, contributes to the church or Sunday school budget—is a far cry from the personal sort of giving we have illustrated above. The child in his home is not likely to give money gifts. He makes gifts of things, of help, of co-operative attitudes. Just because giving in the home is more likely to be love in action, it finds expression in innumerable ways that are natural to everyday living.

Can we help boys and girls in the church toward that natural sort of loving giving? Can we lay that foundation for adult stewardship which is the result of childhood experiences of loving, wise giving? What are some of the possibilities?

First, of course, it is fairly clear that training in giving must be a year-round

experience. At the time of an every-member canvass, we cannot approach the child to solicit his support of the church in the same way that we approach the adult membership of the church in that cause. A child's economy is not on a yearly basis, nor does he usually have an established income from which to "pledge" a week-by-week gift.

On the other hand, we must be aware of the practical necessities of the situation. Most churches do include the children in the every-member canvasses, especially where church membership comes early in the life of the child. Among other responsibilities which come to a child on joining the church, is the responsibility for support of its activities. Many Sunday schools likewise have duplex envelopes for Sunday school offerings issued even to young children.

Probably the simplest and most direct approach is made through Sunday school groups. The matter of giving in a systematic way is carefully gone into with the children in Sunday school, with the expectation that actual decisions about giving will be made in the family group.

In such an approach the idea follows clear-cut lines: We love our church. At about this time we think about what our church is going to need to carry on its work during the next year. We make a list of those needs. Then all the members of the church, and some people who

(Please turn to page 24)

It Happened at Franklin

HISTORY has been made! We Baptists are beginning to find a way to give children their rightful place in our planning and thinking. On December 28-31, 1941, sixty-eight delegates from twenty-two states in the Northern Baptist Convention, along with official representatives from the various Boards and Councils of our denomination met in Franklin, Indiana. During these days, sixty-eight consecrated Christian men and women, at great personal sacrifice devoted their best thinking to a consideration of the spiritual needs and interests of children in a conference called by the Council on Christian Education. This was the first meeting of its kind in the history of our Northern Baptist Convention.

What It Was All About

In carrying out the mandate of the Northern Baptist Convention to develop a total unified program of Christian and missionary education for children, the Council on Christian Education felt the need for counsel and advice from a representative group of the entire denomination. From far parts of the country they came, sent by many states. Four tasks they set for themselves in the light of our church work with children:

1. To consider the fundamental significance of children's work in the total life of our denomination.
2. To determine how adequately our present program is meeting the spiritual and moral needs of boys and girls in today's world.
3. To devise a unified program that will provide for the Christian growth of children in every area of life.
4. To discover the best way in which the Northern Baptist Convention should be organized to carry out such a program.

Among Those Present

Among the delegates were Sunday, vacation, and weekday church school teachers and leaders, Children's World Crusade leaders, pastors, parents, and executives of the denominational work groups. This wide variety of leadership reminded the members of the conference that the spiritual nurture of children is the concern of all.

The Northern Baptist Convention Committee on the Church and the Children, under the chairmanship of Rev. Julius S. Fischbach, held its meeting in conjunction with this conference.

These Helped

Dr. Mary Alice Jones, Director of Children's Work of the International

Council of Religious Education, gave an inspiring address on "The Child's Approach to Religion." In addition, Miss Jones participated in working groups and made a significant contribution to the total conference.

Miss Hazel A. Lewis, Editor of Children's Publications of the Christian Board of Publication, served as chairman of a stimulating panel that discussed the subject, "Childhood in Today's World." Miss Lewis also shared in various conferences and was of great assistance in developing practical program plans.

Mrs. Eva B. McCallum, author of Nursery Department materials, acted as chairman of the conference on the program in the Nursery Department.

The Executive Secretary of The American Baptist Home Mission Society at great sacrifice came at the beginning of the conference and remained through until the last "Amen" was said. This encouraged the delegates to feel that the work with children was of utmost importance in the life of our church.

Rev. James P. Willbourn, pastor of the First Baptist Church, of Franklin, Ind., led the worship services at the close of each morning session.

Every member of the conference was a person of great resource and each one made his own very fine contribution.

The Plan of Work

The entire conference met the first evening for a general session and a panel discussion setting forth the position of children in today's world. The next morning and other periods on Monday and Tuesday were devoted to age-group conferences (nursery, beginner, primary, and junior). At the same time the Northern Baptist Convention Committee on the Church and the Children held its meeting. On Monday evening the entire group met to hear the address by Dr. Mary Alice Jones after which they worked again in smaller groups. Tuesday morning the group redivided itself into four new working groups to consider the organization and administration of children's work, in the local church, association, state, and national areas.

On Tuesday afternoon the group met as a whole to review the service being rendered to childhood through the various boards and councils of the Northern Baptist Convention. This was a most profitable session and revealed the large place which the denomination gives to children. Two other outstanding impressions resulted from this session: first, that there were wide areas of child life not reached at all and others only inadequately, by our programs; and

second, that there is a need for a plan of correlation to relate these pieces of work to each other and to a total program.

The age-group conferences and the organizational groups reported to the entire conference on Tuesday evening and Wednesday morning and made recommendations to the Council on Christian Education.

The Council on Christian Education has agreed to release the findings of the Franklin Conference for the use of State or Standard City Mission Society Committees on Christian and Missionary Education, and to other interested groups. It is hoped that additional suggestions may come from these groups to the Council on Christian Education.

The Northern Baptist Convention Committee on the Church and the Children brought to the conference, through its chairman, Rev. Julius S. Fischbach, a report for information. This report was received and applauded by the conference for its breadth of vision and ambitious plans in the interests of childhood.

An Appreciation

The administration and the student body of Franklin College were gracious hosts to the conference. Many of the residents of Franklin, Ind., were called upon to house the delegates.

Sincere appreciation was expressed many times for the untiring efforts put forth by President Spencer, Business Manager Burton, and the other college workers. The conference was also deeply grateful to the students for their willingness to allow the delegates to use their rooms and equipment. Such a spirit of generosity cannot help but make itself felt to the uttermost parts of our church fellowship.

This Is Not the End

This was the first opportunity many of our fine state leaders in children's work had to meet and fellowship with other state leaders who were at work in a mutual task. We feel hopeful that it is not to be the last. All who were present found inspiration in realizing anew that we have a great resource in the large number of deeply consecrated Christian men and women who are concerned about the child life of our land and who are able to bring the light of the Spirit of Jesus Christ into the lives of the unreached millions of children not now receiving any type of religious instruction.

IT BEGAN AT FRANKLIN
IT MUST CONTINUE THROUGHOUT
THE NORTHERN BAPTIST CONVENTION

Baptist Leader



CLAY MODELING

ARRANGED BY LOTTIE MAY COBB

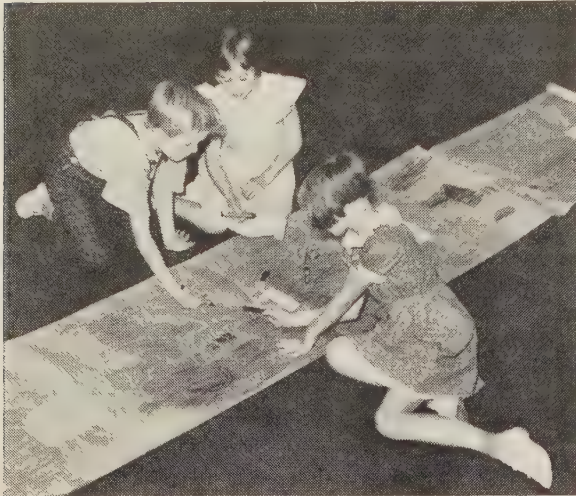
PHOTOGRAPHS BY RALPH BERRY

THIS IS HOW WE DID IT:

1. AFTER HEARING A STORY OF FRUIT FOR HEALTH, THE CHILDREN EXAMINE REAL FRUIT.
2. THEY KNEAD THE CLAY, AND ROLL IT INTO LARGE BALLS.
3. THEY BREAK IT INTO SMALLER BALLS.
4. THE BALLS ARE SHAPED INTO FRUIT.
5. AFTER THE CLAY IS THOROUGHLY DRY, IT IS PAINTED WITH CALCIMINE OR TEMPERA PAINTS.
6. THE CHILDREN PLAY STORE WITH THE FINISHED "FRUIT."



Fruit for Health



Ellis O. Hinsey

The Expanded Session

We have asked a leader with wide experience to discuss the values of the problems in an expanded session for children. This helpful article should provide guidance to other groups where the need for more time for religious education is being considered.

By EDITH F. WELKER

DO you mean that your boys and girls come to the church school session at nine forty-five and stay through until twelve? I should like to know more about your plans. What do you do all that time?"

Thus asked a visiting teacher of those who worked in a church which provided an expanded session for several departments in the children's division. One of the workers replied, "Several years ago some adults in this church who were concerned about the need for securing more time for the Christian education of our children suggested that we consider enriching our Sunday morning program by providing an expanded session. A study was made of the possibilities, and some of us were ready to try this plan which seemed to be an acceptable way of securing more time in which to provide opportunities for certain desirable experiences. We have come to recognize that, when the teaching church takes its work seriously, its program of Christian education will include many varied activities planned to meet needs in the lives of children. In our longer sessions on Sunday morning we have time now for fellowship, conversation, preparation for worship, worship, learning the use of new materials, creative thinking, directed study, dramatization, play, service, and many other purposeful activities. All the experiences imply that learning is an active process which demands intelligent pupil participation if the desired outcomes result."

Time for Activities

"I agree that we need more time if we are to have teaching that enlists more pupil activity. It may be that I can interest my own church in this plan. Tell me more of the way in which you use the expanded time."

"You will be interested to know that our session begins at the beginning of the regular church school hour and ends

with the closing of the church service. The second half is not the 'expanded session.' The *entire session* is expanded to provide an enriched program. The growth within the program demands more time and content. In each department the teachers meet together to plan the sessions as a unit; it is a continuous and related series of activities. In this church the plan includes the kindergarten, primary, and junior departments."

"Do the children stay in their own rooms throughout the entire session?"

"Frequently the older children go to the church sanctuary and share in the worship service there. On other Sundays the entire session is spent in their own department rooms. When the children share with the church family we try to prepare them for this experience by developing an understanding and appreciation of what takes place in the church service. Often our pastor consults with the teachers to discover what participation children can have in the service. The activities for a certain Sunday are planned in the light of the total experiences for that age group. We want the children to feel that they are 'at church' during the entire session."

Practical Time Schedules

"Will you suggest a possible time schedule for such a plan?"

"Yes, indeed. We have tried several. When the children remain in their department rooms we follow a schedule something as follows:

"9:45-10:00. The children meet in committee groups to plan for service activities, arrangement of the room and equipment, fellowship activities, preparation for worship, and so on. There is in this period time for conversation to clarify ideas, develop attitudes, evaluate plans, and so forth.

"10:00-10:15. The department assemblies to hear reports of the committees, to prepare for worship as a depart-

ment group through appreciation of music, hymns, pictures, scripture, poems, and memorization.

"10:15-11:00. The classes are in session for supervised study, discussion, research, and to make and share plans which will lead into purposeful activities.

"11:00-11:40. In this period there is sometimes a department assembly. At other times interest groups will include work on service activities and creative work related to the class study such as drama, drawing, construction work, and the kinds of activities that will call forth active pupil participation.

"11:40-12:00. The members of the department worship together.

"When the children attend a portion of the church service we follow a schedule somewhat as follows:

"9:45-10:15. Class groups meet for study, discussion, conversation, research, and to make plans which will lead into the activities of the final hour.

"10:40-11:15. The department group prepares for worship (see above).

"10:45-11:15. The department group participates in the church service of worship.

"11:15-12:00. The class or interest groups continue the plans and activities begun in the first part of the session."

"Do you find the expanded session helpful to kindergarten children?"

"Yes, indeed! The same principles of procedure used in the one-hour sessions for four-and-five-year-olds apply to the longer session. While there should be the most informal procedure, the work of the entire time should be correlated and connected. Our experience is that it is wise to plan this type of session for beginners only when the superintendent-teacher is available for the entire session."

Careful Advance Planning

"The way the expanded session is launched frequently will determine its

success. Much careful planning must precede its introduction and will need to continue as it is carried out. The committee in the local church responsible for initiating such plans should consider carefully such questions as:

"Is our present leadership sufficiently well trained to use this extra time profitably? Are they willing to do so?"

"Are the rooms available for use comfortable and properly equipped for so long a period?"

"Are the rooms far enough away that the adult service will not be disturbed unduly?"

"Is the school willing and able to secure adequate material?"

"What relation will the session have to the regular church service?"

"Can we plan the work so as to use only a part of the teaching staff during the last part of the session in order that some may attend church?"

"What can be done to enlist the interest and support of the total church constituency?"

"In addition to these questions care must be taken to emphasize the importance of all children staying for the entire time if the greatest values are to be derived. Of course, you will want to use a schedule that will be the best for your particular situation. Those which we have adopted suggest a general distribution of time which we have used with success. A hard and fast schedule followed slavishly would defeat the purpose of the expanded session."

The Selection of Materials

"Do you have difficulty in securing materials planned for this longer period?"

"No, many lesson courses provide for this type of session. The new Judson Keystone Graded Courses are purposefully planned to meet the needs of the expanded session. Additional missionary materials are available which correlate with and enrich the church school courses of study. Vacation church school courses for kindergarten, primary, and junior

children provide another source of materials. Some junior groups like to use the Junior Society units that appear in this magazine and in *Juniors*. A request for help sent to your national headquarters will bring you specific information. Experience has taught us that each church needs to work out carefully the plans, and choose the materials, that best suit their particular situation."

"Did you begin this plan with all three departments at the same time?"

"I am glad you asked that question! We felt it essential to feel our way a bit slowly and so we initiated the expanded session with one class in the Junior Department and one in the Primary Department before attempting it with the entire three departments. It is well to discover in the beginning which class or department is ready for this kind of program."

Leadership

"The most serious problem to be faced in starting this expanded program is that of suitable leadership. Leaders at once recognize that additional time and work are required. It is important to help leaders to understand that it is not so much a matter of more time and work as it is that of having an opportunity for more leisurely and effective doing of the things we have often tried to cram into the briefer allotment of time."

"Have you found it possible to carry on the expanded session when the same leaders do not stay through?"

"We feel it is better to have the same leadership throughout the entire session. However, it is possible to have all the teachers plan in the light of the longer session and then arrange to share responsibilities."

"Would it be possible for a group to be responsible for a unit of work and then be relieved while another group takes up the next unit?"

"If you use lessons that are planned in this way, I think it would work out with some degree of satisfaction. This

plan would be good in situations where leaders wish to have some block of time free to attend the morning service of worship. If this arrangement is followed the leaders would need to plan together in order that each unit would contribute to the total plan for the year."

A Plan for Increased Time

"Do you feel the expanded session is the best plan for increasing the time for Christian education?"

"I would say rather that it is one of the acceptable plans and that there is a strong trend today in the direction of the expanded session. In some situations the expanded session is not desirable or practical because of the housing, as in smaller churches. In such cases a session of one to one and a half hours on Sunday afternoon or early evening, or during the week may serve. The expanded session makes a valuable contribution because it allows for a graded grouping of the children in which they can have active participation. Also, the work is planned to provide a well-rounded program with the same leadership. We feel that the plan has eliminated much of our previous overlapping and duplication in some areas of the children's experience."

"It has been a help to talk with you about your program. When I visit your department in the morning I shall come with a deeper understanding of your work because of this conversation. I anticipate with a new eagerness a study with others who are concerned with the plans of my church for children. Out of this study we will endeavor to develop a plan of organization that will be effective in accomplishing the purposes of Christian education for the everyday living of our boys and girls."

AN EXPANDED SESSION PROVIDES TIME FOR CREATIVE ACTIVITIES. OPPOSITE PAGE: PLANNING A MURAL. BELOW, LEFT: SHARING A PEEP BOX WITH THE BEGINNERS. RIGHT: MAKING A MODEL OF OUR KODIAK MISSION

Alan Dell



A Sunday School Parent-Teacher Association

By MARY-MAUD OLIVER

A PARENT-TEACHER Association can be made an exceedingly worth-while organization in your Sunday school, helpful to parents and teachers alike. Here both groups meet together several times during the year to talk over their mutual problems—to gain from each other new ideas, information and inspiration.

A basket dinner may provide fellowship and an opportunity for the group to become acquainted. It should be followed by an informal discussion of the Sunday school work. It is a good plan to have the parents of the children of each class meet with the teacher for a thirty-minute discussion period immediately following the dinner. The teacher can explain the materials being used by the class and acquaint the parents with her plans for the coming year. During this period, the teacher may invite the co-operation of the parents in the extension of the class work to the home. Here,

A BABY'S HAND

By Grace Noll Crowell

A baby's hand is like a flower:

So soft to see, so smooth to feel,
And yet it has the binding power
Of shining, finely tempered steel.

The tiny fingers circle tight

About the heart and keep them there,
And every moment, day or night,
They hold a mother's love and care.

They have a promise in their grasp

Of coming strength. God, may there be
No evil thing for them to clasp

To turn them from their destiny

Of future service to mankind;

Of labor that life will demand. . . .

There is so much the heart can find

Within a small child's folded hand.

Ellis O. Hinsey



also, ideas for class activities or outside study will be discussed. The teacher will encourage the parents to offer suggestions and to ask questions about the work of the class. This provides a fine opportunity to share opinions and to strengthen the program. Some member of the group may be able to suggest a map, a picture, a book or some other material that would be useful to the teacher or the class.

After this discussion period, all of the groups might come together for a short talk by the superintendent on the general work of the Sunday school as a whole and a study of the teaching of religion in the home, led by the minister or some other capable person.

If the different groups meet in the Sunday school rooms, many obvious needs may be noticed by the parents. Dingy-looking walls may be an incentive to the fathers to organize a paint crew to brighten up the room. If the floor is bare, someone may remember a rug which she has stored away that would add greatly to the comfort and coziness of the room. Candlesticks, books, pictures, vines, curtains—many small gifts might find their way into the corners so that the place of the child's worship may be a place of real beauty. Care must be taken that the Sunday school does not become a center for worn-out, unwanted belongings. It will be important to impress upon the group that the room is used for worship and must not become cluttered. This danger may be avoided if a list of specific needs is supplied.

Those of us who are parents spend a great deal of time and interest in the affairs of the public school—contributing generously of our energy and money for the purpose of beautifying and improving the child's classroom and playground. It is entirely right that we should do this—but we also could do much to further the work of the Sunday school if we thought about the needs.

We do not intentionally neglect the Sunday school but we do take it too much for granted. It is our stronghold. We need it for ourselves and for our children. We are realizing its value more every day. It must continue to grow in strength and power in this country so that when the great world conflict is over we may share its healing touch with every nation upon the earth.

Stewardship for Children

(Continued from page 19)

are not members, think over the amount of money needed to take care of the church budget, and each plans his own part. Each person decides what he would like to try to give during the year.

Intelligent Giving

Fortunate is the church whose leadership is so aware of the need of children for the tangible that it is willing to assign certain specific sections in the budget for its children's giving. Every child understands the need for heat and light. Every child knows that a home or church needs care and cleaning. Every child can understand the need for a pastor's salary. Children who through their study courses make friends with children in Kodiak, in Africa, in India, or elsewhere can become deeply interested in preparing a gift for these friends as a part of the work of their church. Notice, however, the sharp distinction between a child's supporting a tangible part of the budget, and his being asked to supply the wherewithal for his own religious education through giving money to buy quarterlies, Sunday school papers, or for the vague cause of missions. The latter are not fruitful practices for the children of the church.

We love our church . . . our church needs . . . we supply part of that need.

That is a simple enough diagram of approach to appeal to all those connected with a child's giving. The pastor, the finance committee of the church, the parents or guardians, the Sunday school workers—all these can appreciate this plan of stewardship education for the children.

Importance of Knowing the Home

In any approach to stewardship education with children, the home is of fundamental importance. Yet because homes differ in their arrangements of personal finances, a plan that would result in helpful experiences for Johnny, might be barren of results for Clarke. The plan about giving must fit into the financial plan of Johnny's home; into the financial plan of Clarke's home. Or rather, there should be several plans for experiences of giving, some one of which will fit every home situation.

Familiarity with the homes of the children is therefore very helpful in thinking about planned experiences of giving which will make it possible for the boys and girls to express their love and their interest through their gifts.

Gifts of Service as Well as Money

But although we have been thinking of the giving of money we need to stress
(Please turn to page 29)

March in the Nursery Class

By MRS. ROBERT NESTER

THE springtime will bring many new and lovely experiences to the little child. It will open up to him a new world as he happily plays in the sunshine, making new discoveries as nature speaks to him through green grass, the first yellow jonquil, bursting leaf buds, and the return of the robin. Parents and teachers will use these experiences in helping the child to appreciate the beauties of spring's awakening and to know God through the wonders of his world. He will learn to feel a closer kinship with Jesus, his Friend, as he learns to associate him with the out-of-doors where he talked with little children.

The experiences in the Nursery Class throughout March should lead the children to a realization of growing things and newness of life, and, as Easter Sunday approaches, to connect these miracles with God who planned it all, and with Jesus who lives and loves them. The teachers and parents should plan together how these experiences of everyday can be made vital in the child's life. In order that the child will not lose his sense of security and his faith in those he must believe, teachers and parents should agree on the answers and explanations given to questions about the mysteries of life, God, Jesus, death, and heaven.

March will probably bring strong south winds, and the little child will learn of seeds and how they are carried by the wind. Gardens will also come within the experience of many of the children as they watch or help to plant vegetables, flowers, or bulbs. As the teachers wish to emphasize new life and growth leading to the Easter season, they will plan their sessions with activities and stories centered around nature.

First Sunday

Wind may be used as the theme for the first Sunday unless it is not actually blowing on that day. The teacher will have ready pictures of windmills, sailboats, weathervanes, kites, and of clothes blowing in the wind. Also, there should be grass sod, seeds with wings if possible, and whirligigs made of heavy paper and pinned to the end of a stick. Start conversation about the wind as the children enter and talk of how it blew things about on their way to church. Examine the pictures and talk about what they see the wind doing in

them. Examine the clump of grass sod and if it can be arranged, go outdoors to see the new grass peeping up through the ground; to watch the swaying leaves and branches and to feel the wind in hair and clothes.

When the children return to their room, talk again about the pictures and of how the wind carries the seed from place to place, causing the grass and flowers to grow in different places. Milkweed seed can be blown about the room and the children may sing, "I am the wind so gay, I blow the seeds this way." Tell the story, "Playing with the Wind." Sing "I am a big, tall tree, the wind is blowing me," waving arms and swaying from side to side. Give the boys and girls whirligigs which can be held at a window or taken home to play with in the wind. Sing, "We have a happy time, a happy time in play, we have a happy time, a happy time all day."

Second Sunday

The little child never tires of hearing a story repeated and though we talk of Jesus in every session, it is well to tell the simple stories of his kindness and his love for little children several times during the year. For this session, the teachers will want to guide the children in thinking of Jesus as a kind and helpful Friend who loves them. They will use Plockhorst's picture of "Christ Blessing Little Children," one of their own church, perhaps, and "Going to Church" from the nursery picture set. As the children enter, start conversation about coming to church, of whether they rode or walked, and who came with them.

As they investigate the pictures which are in prominent places, the teacher might suggest they play going to church. Each takes hold of another's hand and they walk about the room singing, "Come and walk and walk this way, go to church with me today." They will finally come back to the chairs and may fix them in rows and play they are now in church.

The teacher may talk about how they like to come to church to hear about Jesus and tell them the story, "Jesus Loves Little Children." They may sing the chorus of "Jesus Loves Me." Someone may bring the Bible and show it to the group as the teacher talks about how it tells us of Jesus. She will talk about Jesus as a Friend to each one, naming



each child. They may bow their heads while the teacher thanks God for this kind Friend and for the book which tells about him.

Extra time may be spent in building churches with blocks and getting dolls ready to go to church.

Third Sunday

This Sunday the teachers may plan to talk about the children who went to see Jesus. Pictures of "The Triumphal Entry" and "Going to Church" should be ready. They may ask the mothers beforehand to help the children to bring flowers or pictures of flowers to church with them. Let the children arrange the flowers in vases and set them where they think they look best, and place their pictures on a rail, a dado, or on the chairs. If the sanctuary is not being used, they may take a bouquet or plant in for the pulpit and the minister should be there to receive it.

Talk of the pictures and recall the story told last Sunday. Tell the story, "Some Children Go to Church with Jesus." Ask if they would like to talk to God about Jesus, their Friend. They may like to give flowers to each other and sing, "Pretty flowers I give to you, they will tell I love you, too." Ask the children to choose songs they would like to sing, or suggest they sing the chorus of "Jesus Loves Me" and "We are glad for Jesus, we are glad for Jesus, thank you, God."

Fourth Sunday

As trees begin to blossom and early flowers to bloom, the children can be guided into an appreciation of these miracles. (Please turn to page 27)

March in the Beginner Department

By ESTHER FREIVOGEL

BECAUSE Easter is a variable date, session plans at this season often have to be shifted in order that our children may be given an adequate experience in connection with this day. Since Easter is on the first Sunday of April this year, experiences which help to make it meaningful to children must come in March. Those who are using first-year materials should continue with Unit V, "My Friends and I," through Session 4 ("Friends Who Especially Need Me"), and then conclude the month with Sessions 1 and 2 of Unit VI, "God's Beautiful World in Springtime." It seems advisable for those who are using second-year materials to expand Unit V, "Helping God Our Father," to six sessions instead of inserting one session of Unit VII, "Going to Church," before the Easter unit. The month of March, then, should look something like this:

FIRST YEAR

Unit V. My Friends and I

2. Playing Happily with Friends
3. Thinking of Others
4. Friends Who Especially Need Me

Unit VI. God's Beautiful World in Springtime

1. The World Waking Up
2. The World Waking Up

SECOND YEAR

Unit V. Helping God Our Father

4. Taking Turns
5. Helping by Obeying
6. Helping by Making Others Happy (extra session)

Unit VI. Jesus Showing God's Love

1. Jesus Telling God's Love
2. Singing Praises to Jesus

Sessions on "Helping God by Being Good Friends"

(Continued from last month)

You probably noticed as you studied the above outline that the first three sessions of the month in both years are devoted to the general purpose of helping children to be good friends and to work happily with others. In your preparation for the continued use of either unit on being friends you will do well to read again thoughtfully the discussion on "Guidance in Social Contacts," given on pages 63 and 64 of the text for the first year. Unless we are clear in our thinking about the behavior to expect of children in their relationships

with each other, we may unintentionally give them the wrong guidance.

How Singing May Aid Doing. In the home a young child's singing is not confined to a formal singing period. Often he bursts into song in the midst of his work and play. An understanding mother will sing informally a song that fits in with an experience her child is having. The atmosphere of a beginner room should be so homelike that children will sing spontaneously at their work and play. Teachers of beginners should be so informal that they will sing to the children whenever a song helps to interpret and enrich an experience they are having. "Sharing," No. 64, and the second stanza of "Friends, Friends, Friends," No. 53, may be an aid to doing if sung in connection with the children's play with toys or the game periods of these sessions.

Making Use of Bible Verses. Some teachers of young children artificially drag Bible verses into the sessions in somewhat this manner: "Now listen while I read the memory verse for today. Listen carefully so you will learn it." Others, attempting to avoid artificiality, omit them entirely. Bible verses have an important place if they are made an integral part of the activities of the session. Note as you read the session plans how the verses are woven into conversation, singing, worship. A few words of introduction such as the following give added meaning and purpose to a verse of Scripture: "We have been talking about many different ways in which we

can be friends to each other. Perhaps the Bible tells us something that will help us to remember what we should do." Then may follow the reading of the verse, "Be ye kind one to another."

Planning an Extra Session. (For those using second-year materials.)

WORK AND PLAY. If a playhouse is being made, work on it may be continued. In some sections of the country spring may be well on its way. Nature materials brought in by the children should be recognized and cared for. Songs, such as "Wonder Song," "Nature's Message," and "When Jesus Walked This Earth of Ours," may be sung.

FELLOWSHIP AND WORSHIP. (See "Additional Plans" on page 63.)

RECALL OF STORIES. We have heard about many people who helped God by being good friends to others. Who can find a picture of a little girl helping? How did a little boy once help Jesus? Find the picture. Here is a picture of Abraham and Lot. What did Abraham do to be a good friend to Lot?

REST. This may take the form of a game in which the children must be good friends by taking turns. For suggestions see pages 63 and 64.

STORY. Come over and sit down and I shall tell you another story about a little girl. See if you think she was a good friend. (Tell "The Book That Helped Many People," Second Year, page 58.)

PRAYER. This may ask God to help them to be good friends by being kind and loving.

Harold M. Lambert



The Easter Unit

Preliminary Activities. We need not wait until the Easter unit begins to call the children's attention to the coming of spring or to plant seeds and bulbs. Unless signs of spring are utilized as they appear, children will be robbed of experiences which are rightfully theirs. Therefore, bring in nature materials as they awaken and plant seeds and bulbs when climatic conditions dictate.

Work with Parents. Unless we work in co-operation with parents, the Easter bunny, Easter presents, and Easter clothes may greatly eclipse the real beauty and meaning of Easter. One helpful thing to do is to send to each home a letter dealing with these problems. The story, "The Easter Rabbit," on pages 122 and 123 of the second-year quarterly, may be included. Parents

(Concluded on next page)

The Sharing Book

By LENA WEISENFELDER

IN our department we were using Unit 5 of the Beginner Graded Series which emphasizes the idea of sharing. One Sunday, after the teacher had told the story, "The Book That Helped Many People," someone suggested that we might make a book to help others, and call it "The Sharing Book." We talked about the people with whom we would like to share the completed book, and finally chose some friends in another section of our country.

An inexpensive loose-leaf scrapbook was ready the following Sunday. The teacher had the title page prepared in poster-type style, using construction type paper for the letters, "The Sharing Book." Our box of pictures was brought to the work table and the children looked for pictures showing children and others sharing toys, money, helpfulness, and time, with others. The picture on the children's leaflet No. 75 was used and we included some stories to go with the pictures. We left a few blank pages for our friends to use.

The children worked enthusiastically for several Sundays and the book was completed on Palm Sunday. The teacher copied the song, "Sharing," in case our friends did not have a copy. A letter was written, telling our friends about the book we were sending and suggesting that they in turn share it with another group. The teacher also wrote to the distant teacher explaining the project more in detail.

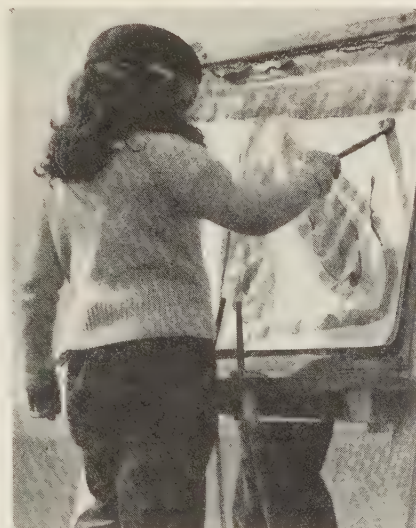
Sue suggested, "My daddy will mail the book." When Sue's mother came for her after the session the teacher told her about the plans and of Sue's suggestion. Sue's mother then asked if Sue would not like to use some of her own money to pay the postage, since she had been wanting to do something special for quite a while.

The teacher to whom the book was sent wrote, "The Sharing Book" arrived for us to use the Sunday after Easter and we enjoyed it very much. It helped us to recall our Easter sharing activities. The book is a lovely idea. The children want to send it on to our friends in China, but perhaps they will decide to share it with someone nearer first. I shall mail the children's letter to Sue. Some of the children suggested signing their own names, with the results that you will find on the inside of the sheet."

Sue was delighted with the letter that she received and brought it to church on Sunday for all to see.

"Dear Friends:

"Thank you for the book. We think



we shall send the book to some friends in China, when we have read it. The pictures and stories are very nice.

"Your faraway friends,"

Then followed the list of names.

March in the Beginner Department

(Concluded from page 26)

should be encouraged to tell it to their children and to make a game of the Easter bunny and hiding of eggs. In some homes the children experience the joy both of coloring eggs and of finding them after they have been hidden by the "bunny." The real purpose of the Easter session in the church school should be explained and parents helped to see how Easter baskets brought on Sunday morning and new clothes worn on Easter Sunday can spoil the achievement of that purpose. The suggestion should be made that the new clothes be called "spring" rather than "Easter" clothes. Clothes should be associated in the child's mind with warmer spring days rather than with Easter, a day of religious significance.

A Well-Loved Song. Springtime with its beauty and Easter with its message of God's continued love and care should awaken joy in the hearts of young children. No song expresses these thoughts and feelings better for little children than "God Loves Us All," No. 19. More songs are listed in the lesson materials than the children can be expected to sing. Some may be sung to them to help enrich an experience. The above song, however, will sing its way into the thoughts and feelings of the children and in turn provide an avenue through which they can spontaneously express their feelings of joy. Just as they ask for Christmas songs in July, so they ask for this one in December.

March in the Nursery Class

(Concluded from page 25)

acres and to want to have some part in helping things to grow. About the room there should be pictures of flowers and of children helping to water and care for them. Seeds, bulbs, and flowers also may be used to create a helpful atmosphere.

Let the children help to arrange the flowers and talk about their soft petals and their pretty colors. Wonder with them how the tiny buds open into flowers and enjoy with them the sweet scent of the various ones. Sing to them, "O, who can make a flower, I'm sure I can't, can you? O, who can make a flower? No one but God 'tis true." (From *Songs for the Pre-School Age*.) Thank God for the pretty flowers. They may examine the pictures and talk about planting seeds and bulbs and how the ground must be made ready. Examine the seeds and bulbs and guess what kind of flowers they will be. Tell the story, "Shirley Helps the Flowers To Grow." Play making a flower garden, placing the seeds in a row, or the children may be the seeds, lying upon the floor and pretending to be asleep in the ground. Sing, "Now I am a seed asleep, I wake and am a flower so sweet." They will like to "grow" as the teacher sings and perhaps tell what kind of flowers they are. They might take a walk where they could look for flowers, or plant bulbs or tiny plants in small cans or paper cups to take home. Help them to plant a sweet potato in water to be watched each Sunday.

Fifth Sunday

We will continue to talk of new life as Easter approaches, and this Sunday the teachers may plan to talk about birds making nests. They will prepare for this by having a deserted bird's nest, pictures of familiar birds in color, and one of baby birds in a nest or being fed. Examine the pictures and the nest and talk of how hard the birds work to make their nests and of how they hunt worms and seed to feed their babies. Tell the story, "The Nest in a Tree." Play that the children are birds flying or hopping and sing "I am a bird so gay, I fly and fly this way."

Put the chairs in a circle and play feeding birds in a nest. Some may sit in the circle or "nest" and others are the mother and father birds who look for food and bring it back to feed the little ones. Lead in a prayer of thanks to God for teaching the birds to care for their babies.

Note. Unless otherwise indicated stories and songs are from the course *Guiding Nursery Children in Home and Church*, by Eva B. McCallum.

Primary Worship for March

We Learn from Jesus

By GLADYS H. EDDY



Mrs. Ray Garner, Courtesy of the Harmon Foundation

FOR several Sundays we shall be learning Christian standards of conduct in regard to our relations to others. Jesus continues to be the perfect example. In January we tried to discover how we could become more like him when he was a boy. In February we followed his example in "Thinking of Others." This month we can appreciate some of the qualities of Jesus, the man, which will help us in our daily living.

The last Sunday in March is Palm Sunday. On that day we can be joyful with the children who accompanied Jesus into the city. Leaders may prefer to make their own choice of songs for the Easter season. Unless the world of nature is ready to come forth into new life, it is better to use familiar songs about Jesus rather than songs of the out-of-doors. We will want to place our emphasis upon our joy in a risen Christ. Any new songs should be taught in your pre-session or learning period. The song, "Home and School and Play,"¹ would make an interesting song chart.

1. Kindness

QUIET MUSIC. "O Come and Let Us Worship."¹

CALL TO WORSHIP.

"I was glad when they said unto me,
Let us go unto the house of the Lord."

—Ps. 122: 1

SONG. "I Was Glad." (Judson Keystone Leaflet 5, Year 1.)

DISCUSSION. "For several Sundays each of our classes will be thinking about some of the things that we should do to help us to be happy and to live as Jesus would have us live. In our worship time, too, we shall think about

some of the teachings of Jesus. We shall try to discover how we can follow his teaching. Today we shall think about kindness. Who would like to tell us of one time when Jesus was kind?" (The children may give illustrations of Jesus healing the sick, teaching the people, feeding the hungry, receiving the children.)

ENJOYING PICTURES. One pupil may be prepared to show pictures of Jesus doing kind deeds, another may show several of children doing kindnesses for others.

BIBLE VERSE. "The Bible tells us that we should be kind. Shall we repeat the verse together." ("Be ye kind one to another.")

SONG. "A Happy Day."²

DIRECTED PRAYER. "Shall we bow our heads and think how we can be kind as Jesus was. . . . Think how thankful we are for Jesus. . . . Think of his kindness to people. . . . Ask God to help us to be like him." (Pause for quiet prayer.)

"Dear God, we are grateful for Jesus. We are glad he was kind and helpful. Help us to be kind to others. Amen."

SONG. "Jesus, Our Friend."¹

OFFERING. (The song used in the January services will be appropriate for this month.)

OFFERING SONG. "Our Gifts." Sung before the offering is taken. During the taking of the offering, hum the tune quietly.

SONG. "Home and School and Play."¹

2. Forgiveness

QUIET MUSIC. "This Is God's House."²

CALL TO WORSHIP.

"I was glad when they said unto me,
Let us go unto the house of the Lord."

SONG. "I Was Glad."

PRAYER. "Dear God, we thank thee for our church where we can learn of Jesus and his teachings."

DISCUSSION. "Jesus taught his friends that they should forgive the person who had done something for which he was sorry. Usually we find a very good example of forgiving in our own homes. How often do you do something which you have been asked not to do, or, which makes someone feel badly? Does Mother refuse to hear you when you tell her you are sorry? No, she is glad to forgive you, and to try to teach you not to make the same mistake again."

SONG. "A Happy Day."³

BIBLE VERSE. (Third-year group.)
"As ye would that men should do to you, do ye also to them."

STORY. "The Loving Father." (Adapted from Luke 15: 11-24 in *Jesus and His Friends*, Nan H. Heflin.)

SONG. "Home and School and Play."¹

OFFERING.

SONG. "Jesus, Friend of Little Children."¹

3. Helpfulness

QUIET MUSIC. "O Come and Let Us Worship."

CALL TO WORSHIP. Psalm 122: 1.

SONG. "I Was Glad."

SUPERINTENDENT. "We have talked about Jesus' teachings of kindness and forgiveness. Today we shall think of what he taught about being helpful."

BIBLE STORIES. Tell the story, "The Good Samaritan," placing the emphasis on the helpfulness of the Samaritan. Let the children recall stories which tell of Jesus helping people.

DISCUSSION. "How may I be helpful?"

SONG. "Home and School and Play."¹

DIRECTED PRAYER. "Let us thank God for Jesus. Let us thank God that Jesus taught us how to be helpful." (Pause for quiet prayer.)

"Dear God, we thank thee for Jesus. We thank thee that he taught us how to help others. Help us to try each day to be like him. Amen."

SONG. "Jesus, Our Teacher and Master."

OFFERING.

4. Thoughtfulness

CALL TO WORSHIP. "O Come and Let Us Worship."

SONG. Same.

SUPERINTENDENT. "The Bible gives us many examples of Jesus' thoughtfulness. He was thoughtful of the hungry people on the mountainside, of the little boy who was sick, of the lonely man. Can you think of some other times when he was thoughtful?"

DISCUSSION. Using pictures which give examples of Jesus' thinking of others.

SONG. "Jesus, Our Teacher and Master."

PRAYER. "Our Father, we would be like Jesus in our homes and our schools. We thank thee for his teaching. Amen."

OFFERING.

SONG. "Home and School and Play."

5. Joyfulness

Note: If the story of the triumphal entry is being used in any of the class sessions it should not be told in a worship service immediately preceding. In such a case, perhaps the worship may come after the class session today and the children may retell or help to retell the story. If this is not practicable, substitute another story such as "Jesus and the Man at the Pool,"⁴ emphasizing the fact that Jesus came to bring happiness to all.

CALL TO WORSHIP.

"I was glad when they said unto me,
Let us go unto the house of the
Lord."

—Psalm 122: 1

SONG. Same. (If the children do not

know the music to this, repeat the words together.)

STORY. "The Triumphal Entry." Emphasize the joy and happiness of the crowd.

PICTURE STUDY. Display the picture while telling the story. Discuss the details of the picture.

SONG. "Tell Me the Stories of Jesus,"¹ stanzas 1, 2.

MEDITATION. Quiet thinking in preparation for prayer. Perhaps the children will be ready to make suggestions for the prayer.

PRAYER.

OFFERING.

SONG. "Jesus, Friend of Little Children."

¹ *Worship and Conduct Songs for Beginners and Primaries.*

² *Primary Music and Worship.*

³ *Judson Keystone Graded Course I, Part 2.*

⁴ *Jesus and His Friends, Heflin.*

Stewardship for Children

(Concluded from page 24)

other kinds of giving as well. Two types of giving are linked together. Girls who are knitting squares for afghans for war relief are much more likely to save dimes to buy more wool than are those who are doing no knitting. The boys who have carefully mended the hymnbooks for the Junior Department, as a rule, will be much more interested in accumulating the money needed to buy a certain number of new books, than will those who have not had the mending experience. The children of the Primary Department who carefully clear up all scraps of paper left after their class work will be much more interested in the janitor's salary than those who have no part in keeping the churchrooms clean and tidy.

We know a mother who plans her children's giving all the way from their church collection to their Christmas presents. She selects the gifts, she chooses the wrappings. We know a worker in the Sunday school who decides exactly what the children are to do and leads them through the mechanical process of doing it. No education of the heart comes in either instance.

We know another mother who sees to it that her children become interested in, and familiar with, certain of the world's needs. When interest and affection for some group or institution has been established, or when awareness of some great need concerns the hearts of her children, she opens the door to service with a quiet, "Would you like to do something to help?" She is ready with suggestions as to what will help. She knows just what her children, at their age, can do, that will be of real value. She makes it possible for their love to express itself in action.

We know, too, of church schools where the children are deliberately introduced to needs they can answer; to knowledge about persons and groups they can help. When their experience is ripe, the doorway to service is opened with wise suggestions for possible action. The children are given an experience of love expressing itself in action.

Giving, a Way of Living

After all, what we are interested in primarily is not to secure increased giving, important as that is. We want, rather, to strengthen an attitude of heart, an attitude of loving God and of loving others; to form in the lives of our children the habit of expressing that love in action.

That is stewardship. Not a bare act of giving, but a way of living. Christ-like love put into action!

First-Hand Experience Pays

By JENNIE E. STEWART

SUMMER picnics and seasonal parties had been included in our church school plans for many years. As the Primary Department workers met to plan for the department, someone suggested that we arrange for a series of outings to the country to take the place of some of the usual picnics and parties. The purpose of these excursions would be to give the children some first-hand experiences with country life and activities. The idea was accepted eagerly, and definite plans were formulated.

We chose a late spring day for our first excursion. A station wagon and two cars carried a group of happy, eager children to the farm. On our way we passed a field where grain was being planted, and stopped to watch the men sow the seed. This, however, was not the main object of our outing this time. We had arranged with the farmer's wife to have a churning ready so that the children could see how butter was made. Afterwards, with wide-eyed wonder, they watched the farmer as he milked the cows and then saw some of the cows nurse their calves. The wonderful machine that separated the cream from the milk proved to be an interesting feature, too.

A trip to the henhouse came next and the children were allowed to gather from the nests enough eggs for their early supper, which we prepared on our own portable oil stove. In addition to our scrambled eggs we had milk, butter, bread, and fresh, tender lettuce, that we saw picked from the garden.

The children watched the farmer as he fed the cows and later they helped to scatter grain for the chickens. So

interesting was the entire experience that the trip to the farm proved to be the children's main topic of conversation for many weeks.

The second farm visit was planned for the harvesttime. We selected a different farm and as in the first trip and those that followed, we arranged for extra help for the farmer's wife so that our visit would not prove too great a burden on our hostess. This time we saw reapers at work and watched a thresher separating the grain from the straw. We had arranged to see some of the wheat and corn run through the farm feed grinder so the children could see how flour and meal are made. They remembered seeing the grain fed to the farm animals at the other farm and they also remembered seeing it planted.

We had our oil stove along and heated water on it. The children saw us make the meal into porridge which we ate for our supper with cream and milk from the farm. Oatmeal cookies and whole-wheat gems, baked in the farm kitchen from flour and meal like that the children saw being ground, added more interest to the day's experience.

In the fall when fruit was hanging on the trees, we again took a trip to another farm. Late strawberries were on the vines, as well as blackberries and raspberries. Apple, plum, peach, and one pear tree hung full. We had seen cherries on our second outing. Now there were all kinds of late garden vegetables in the garden and we took the children in small groups to see them growing. Permission was given them to pick what we needed for our supper. A very fine

(Please turn to page 33)

Guiding the Worship of Juniors in March

Making Discoveries About Jesus

By MURIEL D. MILLER

IT seems advisable at this season to present services that will acquaint the children with Jesus as a personal Friend; one who started a great work and who has asked us to carry on in his name. The desired outcomes will be a growing appreciation for the beautiful personality and teachings of Jesus as he reveals God to us. Juniors should recognize Jesus as the one who makes it possible for us to live at our best because of what he has done and is doing; and because of the fine companionship with him which each one is able to find for himself. An opportunity will be provided in a natural, wholesome way for the wholehearted acceptance of Jesus Christ and his way of life. We as leaders must be certain that a desire is stimulated for an increasing effort to be like Jesus and opportunities as well as the emotional impulse are provided to develop an ability to make use of Jesus' principles in daily living. This should result in a desire to help others to know and love Jesus.

The picture, "Follow Me," by Tom Curr, might be used for all of the services. If it is desirable to change, Hoffmann's "Head of Christ" might be used for the last two services. On the reading table picture cards with biographies and pictures of modern and early followers of Jesus should be available. (These should be made from time to time by teachers or pupils, and used when the need arises.) No other special preparation is needed; but be certain that the music is well prepared and that those taking part have had ample time for preparation.

1. "We Would See Jesus"

PRELUDE. "We Would See Jesus."¹

CALL TO WORSHIP. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

HYMN. "Fairest Lord Jesus."

DISCUSSION AND PICTURE STUDIES. "When we sing this song about Jesus, what kind of person do you think he was? If you were an artist, how would you paint a picture of Jesus? Close your eyes; think of Jesus and try to see him." Give the children ample time to describe their reactions. Many will

be simple, perhaps descriptions of the pictures that have made a deep impression. Show several pictures of Jesus. "Here are some pictures of Jesus. Do these look like you think he did? Why? What are some of the things you like about these pictures?" Try to get the children to see that the various pictures which you have selected represent different moods and different needs.

HYMN. "We Would See Jesus."

OFFERING AND HYMN. "All That We Have Is Thine."

LITANY PRAYER:

Leader: O God, Father of Jesus, and of all of us, we thank you for Jesus and for the many things he taught us about how to live. (Refrain of hymn, "Ever Faithful, Ever Sure," is to be sung.)

Response: (To be sung each time.)

"For his mercies, aye, endure, ever faithful, ever sure."

Leader: We thank thee for the artists who have revealed to us the way they think Jesus looked so that we may see him better.

Response:

Leader: We thank thee for the stories of Jesus which are told in the Bible because through them we may come to know Jesus.

Response:

Leader: We thank thee, too, that knowing Jesus makes happy changes in people and helps all of us who know him to be better people.

Response: Sing all of the first verse of the song, "Ever Faithful, Ever Sure."

2. Jesus Was Joyful

(The leader should prepare her account of the materials found in the various scripture verses to suit the needs of her group.)

PRELUDE. "Joyful, Joyful, We Adore Thee."

CALL TO WORSHIP. "A Call to Worship."

HYMN. "Joy to the World." (Verses 1 and 2.)

STORY, by a junior. Based on the biblical account of the joy at Jesus' birth. Luke 2:8-20. (An excellent source is Chapter 4 of *Stories of the*



H. Armstrong Roberts

Christ Child, by Mary Alice Jones. Price, 10 cents.)

HYMN. "Thy Works of Love."

LEADER. "When Jesus grew to be a man, he was joyous in spite of the fact that many artists picture him as a sad man, seldom smiling. We know that he went to a wedding feast with his mother soon after he was baptized (John 2:1-11). He took part in the community life wherever he was. Over and over and over again he told people to be of good cheer (Matt. 9:2, 22; 14:27; Mark 6:50; John 15:33) and cautioned them against worrying (Matt. 6:25-34; Luke 10:41-42; 12:11, 22)."

SCRIPTURE. "Jesus told his friends the secret of his joyousness one day when they were talking together on the mountainside. These are the rules which he said would give you great joy." Read Matthew 5:3-12. Use a simplified version of the Beatitudes, and substitute the word "happy" for the word "blessed."

OFFERING AND HYMN. "All That We Have Is Thine."

BENEDICTION. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

3. Jesus Was Courageous

PRELUDE. "Finlandia," by Jean Sibelius.

CALL TO WORSHIP. "Seek Ye the Lord While He May Be Found."

HYMN. "May Jesus Christ Be Praised."

RECALL OF STORIES. "One of the many characteristics which attract us to Jesus is his great courage. Can you remember any stories which have been told about Jesus which show us how brave he really was?" (The children will probably remember several stories from their lesson study. If they do not respond the leader might suggest one of the following: Defied tradition to

NEXT MONTH

Time To Think of Vacation Church School

These Will Help You

"A Summer Defense Program for Children," by Della Green

"The New Judson Keystone Vacation Church School Texts," by Mary Grace Martin

Time To Plan for CHILDREN'S DAY

Watch for Announcements and Suggestions

Picture Page

"The Beginners Pose a Spring Picture"

do good on the Sabbath, Matt. 12: 9-14; cleansed the temple, John 2: 13-22; Matt. 21: 12-15; the charge to his disciples, Luke 12: 4-12.)

DISCUSSION. "What Makes a Person Brave?"

Children will offer a number of suggestions such as, "When they do hard things," "When you do something for someone else and you get hurt." Most truly courageous people become brave by making themselves do hard things which they would rather not do. Everyone has chances to be brave but many of us do not make the most of them.

STORY. "Bryant Untiedt—A Boy Hero." (*Children's Worship in the Church School*, by Jeanette Perkins, or a local hero story.)

LEADER. Jesus had that kind of courage, too. He was able to keep on showing people the right way to live even though he had to die because of his bravery.

PRAYER. "O Lord, our Father, help us to be brave and willing to dare anything in order to do what we know is right."

OFFERING AND HYMN. "Bless Thou These Gifts."

4. Jesus Was Loyal to God

PRELUDE. "I Would Be True."

CALL TO WORSHIP. "Seek Ye the Lord While He May Be Found."

HYMN. "At Work Beside His Father's Bench."

STORY.

Once upon a time, so the story is told, a brave leader called his men together and told them that it was necessary for them to go into a battle from which

there was very little chance that any of them would return alive. He said, "I do not wish to order any of you to go with me. There are many here who will not want to go on this dangerous mission. I will close my eyes for several minutes and all of you who desire to do so may leave at that time. Then I will not know those who are leaving, and you will have my good wishes." He closed his eyes for a short time and then opened them again. There was not a single open place in the lines of men before him. "Did you not understand?" he asked. "This is a dangerous mission. You will not be able to turn back once we have started, but you may leave now." And again he closed his eyes, but when he opened them, the men were still before him. One of the men spoke up and said, "We will never leave you nor doubt your judgment. If you ask us to follow to death, we will follow."

OUTLINE FOR LEADER'S TALK.

Jesus is that kind of leader. He is courageous and loyal; loving and forgiving; full of sympathy and understanding; and always ready to help anyone who needs help. We have learned much about him from the stories written by his friends. We know that in spite of hardships, his life was full of joy and happiness; a joy that did not depend upon owning things, having pretty clothes, or a fine home or doing what one pleases; but a joy, and peace, and satisfaction, that come from doing one's best no matter what it costs, from being true to God. There is a great fellowship that includes men and women, boys and girls, from every part of the world. Jesus wants all of us to share in that fellowship. They have a great work to do which was started by Jesus himself, and left for all who will to finish. Jesus is the leader. Would you like to be one of the group? Let us all think about it as we listen to the music and then sing, "Dear Lord, We Give Our Youth to Thee."

HYMN. "Dear Lord, We Give Our Youth to Thee."

OFFERING AND HYMN. "Sabbath Prayer."

5. What Is His Work?

PRELUDE. "Jesus Christ Is Risen Today."

CALL TO WORSHIP.

Leader: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Matt. 28: 19-20.

HYMN. "I Would Be True."

A Monthly Birthday Service

By Elizabeth Williams Sudlow

AFTER a year's trial of observing birthdays only once during the month instead of each Sunday as they occur, a group of junior workers is satisfied that the idea is sound. In this school the observance occurs the first Sunday of the month. On the blackboard are written the names of those to be honored and above the list is the motto chosen for the month. The teachers select these texts at their monthly meeting. Such texts as "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold"; "Endure hardness, as a good soldier of Jesus Christ"; "Whatsoever thy hand findeth to do, do it with thy might," are suitable. The text is repeated by all, followed by "We wish you a happy birthday," then "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." At first only the teachers and leader repeated the benediction; they had previously memorized it. Later the retentive minds of the juniors caught the words and before the end of the year the response came from about 85 per cent of the entire group.

Each teacher is expected to send a card or letter to the pupil being honored on this first Sunday so as to reach him on the birthday.

SCRIPTURE. "Jesus gave his followers a task to do before he left them. I have read it to you, but shall we read it together? It is called the Great Commission and is found in Matthew 28: 19-20." Read the verses in unison.

DISCUSSION. "What sort of work did Jesus have in mind?" The children will probably mention the work of ministers, missionaries, and the like. A few may think of things which apply to themselves. "There was once a Hebrew boy who had the same difficulty in understanding what Jesus meant. See if his story will help you to find a deeper meaning in the 'Great Commission'."

STORY. "Tents and Water Jars," *Stories for Junior Worship*, by Alice Geer Kelsey.

PRAYER. The children may repeat with the leader the prayer of the little boy in the story.

HYMN. "Dear Lord, We Give Our Youth to Thee."

OFFERING AND HYMN. "Sabbath Prayer."

¹ *Singing Worship*, by Edith Lovell Thomas.
All hymns, unless otherwise noted, are to be found in *Hymns for Junior Worship*.

What It Means To Be A Christian¹

By HAZEL A. LEWIS

INTRODUCTION

THIS unit is only part of the juniors' study of this subject. The older juniors, using Graded Lessons, will be having a unit on "Our Church" in their church school class. Some of them may be in a pastor's class preparing for church membership. This unit should not duplicate the work of either of those groups. Its approach will be different as the following statement of desired outcomes will indicate.

Desired Outcomes

As a result of their work and study of this unit, it is hoped that the juniors will find new meanings in the name "Christian," in terms of their own living and that of others whom they see; that they shall be more willing and able to face situations in which Christian conduct is difficult and to choose the Christ-like way even at some cost to themselves. It is hoped that the boys and girls will come to think of Jesus' principles of living as helpful in their own everyday problems, and to think of the church as a fellowship of persons who are trying to follow Jesus' way of living. All of this should lead to an increased sense of loyalty to the church and a deeper understanding of the meaning of church membership.

The plans for this unit, which are given for the juniors' use in *Juniors*, include more of discussion, story, and worship than activities. That is inherent in the nature of the unit itself. The activities which grow out of or prepare for the children's discussion of these subjects take place in their everyday life and cannot be set up especially for the purposes of this study.

By looking at the subjects for the four sessions you will see that they have to do with personal attitudes and conduct rather than with the church as an institution.

It will be necessary for you to help the children to distinguish between being a Christian in the sense of church membership and being a follower of Jesus and therefore Christian in one's attitudes and behavior. Some of the juniors will be members of the church. The others should not be made to feel that they are any less followers of Jesus because they have not yet become members of the church. This must be done in a way that will not suggest that it does not

matter whether one is a member of the church or not, provided one is a Christian. The study of this unit should lead all of the juniors to feel that the time of making their public confession and being baptized will be the most important experience as followers of Jesus. They will look forward to this occasion, but in the meantime they may love Jesus and wish to follow him.

You will notice that in two of the sessions the children are to report on persons they know or observe who are good illustrations of the qualities of being a Christian. This will need very careful guidance on your part. You may need to make suggestions as to the persons they choose to tell about and also arrange for them to have interviews with people who can give them information. Children frequently meet with discouragement or even rebuffs when they attempt to go out after information without any help from adult leaders. On the other hand, the children should be left as free as possible to make their own discoveries and choices. Probably the best procedure would be to meet the four junior leaders and talk with them before the first study. The children, of course, will have the plans for the sessions only one week in advance. You can help them to see the plan of the whole unit and to feel the importance of this study.

Session I. March 1

A CHRISTIAN IS HONEST

Session Outline

QUIET MUSIC. (Played by one of the juniors.)

HYMN. "Just as I Am, Thine Own To Be."

PRAYER. (By junior leader.)

SCRIPTURE RESPONSE. Psalm 15: 1-3.

HYMN. "Fairest Lord Jesus."

A QUESTION AND AN ANSWER. Two juniors.

DISCUSSION. Opened by an adult leader.

AN UNFINISHED STORY.

HYMN. "Dare To Be Brave, Dare To Be True."

ANNOUNCEMENT of next week's subject.

PRAYER.

Suggestions for the Adult Counselor

It will be necessary for you as the adult leader to see that the junior leader and the others who are to take part in

this session are prepared to do it well. Suggestions that they read their part in advance will not be enough. The leader should practice reading the Scripture response and you should hear him do this, making suggestions as to how he can make his reading meaningful. You will help him to understand the Scripture used in the response. You can remind him of the story of the Tabernacle which the writer of this Psalm had in mind when he wrote it. The message of the two verses which are used for the response is basic to the whole unit. No better keynote could be found than these verses contain.

If a blackboard is not available, use a large sheet of paper on which to write at the top the word "Christian." The juniors are asked to tell what they think when they see that word. Perhaps they will think of words like "good, kind, friendly, honest." Perhaps they will think of persons who are the best Christians they know. Find out what it is about these people that makes one think of them when the name "Christian" is mentioned. The tendency may be to be vague or broadly general. Such a word as "good" means very little unless the children think of it concretely.

This need not be a detailed discussion of the qualities of Christian living. It is just an introduction to the unit. It will be necessary, however, for you to introduce the discussion and guide it. The discussion for this first session has to do with honesty which undoubtedly would have been one of the qualities the juniors suggested.

If there is some child in the group who can read a story and tell it in his own words, he may tell "An Unfinished Story," given in *Juniors* for February 22. However, it is important that the story shall be told effectively and it may be that you should tell it yourself. In any case you will need to guide the discussion which comes at the end of the story and is for the purpose of completing the story and solving Joe's problem.

Be sure that the juniors understand that in preparation for next week's topic, they are to be thinking about dependable Christians they know and be ready to tell about them at the next meeting.

Session 2. March 8

A CHRISTIAN IS DEPENDABLE

Session Outline

HYMN. "I Would Be True."

SCRIPTURE VERSES. Zechariah 8: 16; James 1: 22; Philippians 4: 8.

QUIET THOUGHT.

PRAYER by junior leader.

HYMN. "Dare To Be Brave."

REPORTS.

DISCUSSION. Ways in which boys and

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THE JUNIOR SOCIETY

girls can be dependable: 1. In work; 2. In play.

THREE QUESTIONS.

LEARNING A NEW SONG. "Saviour, in the Words I Say."

The three juniors who are to read the Scripture verses which follow the first hymn should practice doing this so that you can hear them and make suggestions.

These three verses are to be followed by a period of quiet thought, when the juniors are to think what these verses from the Bible mean. Juniors are not accustomed to meditation and they will need your help in preparing for it. You may suggest certain questions they will think about, such as times when it is not easy to speak the truth, to be doers of the Word; they may think about things which are true and honorable and just, and pure and lovely, as the last of the three references suggests. You may help them to be specific in their thinking and to recall occasions when an honorable thing has been done, when someone has acted fairly, when they have chosen to think of the right and refused to think of the ugly and impure. Their meditations should include a realization that if they are to do these things, it will require courage and the help of God.

Last week the juniors were asked to be ready to tell about ways in which Christians they know are dependable. Ask for those reports. Ask each one to tell what it is that makes him think the person he is telling about is dependable.

Following these reports the discussion should be led, if possible, by the junior leader. Two juniors are to present ways in which boys and girls may be dependable in work and play. Second Corinthians 8:21 is to be read following the first talk, and Ephesians 4:25 following the second.

The three questions which the juniors are to discuss informally are:

What are the hardest things to be dependable in doing?

What harm does it do us when we are not dependable?

How does it harm the people we work and play with, when we are not dependable.

The words for the new song, "Saviour, in the Words I Say," are given in *Juniors* for March 1. The tune, "Mercy," is found in all church hymnals, but it may be necessary for you to have it ready.

Session 3. March 15

A CHRISTIAN THINKS OF OTHERS

Session Outline

QUIET MUSIC. (The music of the hymn to be sung.)

HYMN. "Fairest Lord Jesus."

SCRIPTURE READING. Matthew 22:37-39.

HYMN. "Saviour, in the Words I Say."

PRAYER by junior leader.

DISCUSSION.

INTRODUCTION by junior leader.

SCRIPTURE. Matthew 7:12.

THREE STORIES, followed by discussion:

"The Fifth-Grade Play."

"Marvin, the Boy from England."

"The Empty Bowls."

HYMN. "Dare To Be Brave, Dare To Be True."

PRAYER.

Suggestions for the Adult Counselor

It is suggested that the junior leader introduce the reading of the Golden Rule. Be sure that he is ready to do it and the junior who is to read the passage from the Bible can do it without any hesitation.

The three stories should be told by three juniors. Discourage reading these stories if it is at all possible for the children to tell them in their own words. If you feel that the effectiveness of the stories would be lost because there are no children who could tell them well, you may need to tell or read the stories to the children, stopping for discussion after each one. The discussion of these three stories constitutes the main part of the meeting.

Confer with the leader next week and ask two or three juniors to be ready next Sunday to tell about certain persons who are loyal to the church. Perhaps they will be persons who helped to start or build your church or who are working in it now. Ask all the juniors to be ready to tell what boys and girls may do to help in the work of their church.

Session 4. March 22

A CHRISTIAN IS LOYAL TO HIS CHURCH

Session Outline

QUIET MUSIC.

RESPONSE. Psalm 122:1.

HYMN. "Enter into His Gates with Thanksgiving," or "Oh, Come, Let Us Worship."

PRAYER by junior leader.

SCRIPTURE READING. 1 Cor. 15:58.

HYMN. "Our Church," or "I Love Thy Kingdom, Lord."

STORIES of people who have been loyal to the church.

STORY. "The New Church at Gardendale."

DISCUSSION. How boys and girls can be loyal to the church.

A LITANY. "Our Church."

Suggestions for the Adult Counselor

Following the worship, the two or three juniors who were asked to be ready to tell about persons who have been loyal to the church will be asked to report. If there is additional time after the discussion the story, "The New Church at Gardendale," may be told. You will have to be guided by the ability of the juniors in deciding whether one of them or you will tell this story. It has a practical message and if it is told there should be care that this is not lost.

In the discussion, "How boys and girls can be loyal to the church," you will need to help launch the subject. It is suggested that on a blackboard or a large sheet of paper a dividing line be drawn down the middle. At the top of one side should be written "What Our Church Does for Us," and on the other side, "What We Can Do for Our Church." Suggestions are given in *Juniors* for March 15, but boys and girls should be encouraged to word their own statements.

The response for the litany with which the meeting closes is "We Thank Thee, God Our Father." This response should be written on the blackboard before the meeting begins or the children should learn it before the junior leader leads them in the litany.

You may wish at the conclusion of this meeting to help the children summarize the unit which they have now completed. If new resolves and purposes have been formed, these should be emphasized at this time. Since Easter is so near at hand, there may be boys and girls, older juniors who are in a class preparing for church membership. If so, this fact should be mentioned in connection with the conclusion of this unit. All of the children should have a new sense of fellowship in Christian living.

First-Hand Experience Pays

(Concluded from page 29)

first-hand knowledge of how God provides for our living was thus gained. On this trip the children saw the farmer's wife taking pans of hot bread from the oven and they learned a little of the process of bread making. We bought loaves of day-old bread for our sandwiches so that the children could have the same kind of bread they saw made.

At Thanksgiving time and at Christmas the children were still talking of their experiences on the farms. Their Thanksgiving was far more personal and their Christmas giving much more meaningful because they had seen with their own eyes some of the things that God does for us and how we as his helpers work together with him in providing food.

Young People's Leader



The Franklin Youth Conference

FOR the past two years we have heard much about the "Denison Youth Conference." Now another conference has been held, this time at Franklin College, Franklin, Ind. This meeting was even more important than the Denison Conference, because everything that had been done previous to December 27, 1941, led up to the action taken at Franklin, namely, the actual launching of the new unified young people's organization. This organization will be called the "Baptist Youth Fellowship of the Northern Baptist Convention."

Obviously, it would be desirable to have all young people of the Northern Baptist Convention meet in one great gathering in order that everyone might contribute to this new enterprise from his knowledge and experience. Also, there should be present all of the officials and the board members of each of our national boards and societies, together with the ministers of the denomination and all such workers as Directors of Christian Education, Executive Secretaries of State Conventions and City Mission Societies. Since such a plan never could be carried out, the next best procedure was to choose representatives of all of these interests and entrust to them the responsibility of fulfilling the commission of the Northern Baptist Convention to build a unified national organization that would care for all phases of young people's work.

These delegates were selected on practically the same basis as before, but the total number was 68 instead of 137. To obtain a better picture of this group, visualize 29 young women and 39 young men. Twenty-three of them have completed college; 28 now attend college; 15 are either in high school or just out

THE FIRST OFFICERS of the Newly Formed

BAPTIST YOUTH FELLOWSHIP

President, Giles T. Brown, Southern California
Vice-President, Eastern Section—Forest Parsons, New Hampshire
Vice-President, Central Section—Anna-jean Richards, Michigan
Vice-President, Western Section—Ted Parker, Northern California
Corresponding Secretary—Grace E. Elliott, Pennsylvania
Recording Secretary—Fannie Mae Ford, Illinois
Financial Secretary—Norwood Lindblom, New Jersey

of high school. The age range was limited to the span between 15 and 25; the peak proved to be 22. Seven of the group were teachers; four, accountants; three, ministers; three, stenographers. Then going down the list we find two each of the following occupations: secretary, clerical work, insurance, mechanic, engineering. Eight other callings were represented with one person for each.

The group of observers and counselors included twenty-seven individuals who represented nineteen agencies and groups in the Northern Baptist Convention. From time to time the committees asked for information about the work and the interests of these denominational groups represented. Every attempt was made to integrate the youth work with that of the Convention as a whole. Also, the observers desired to learn firsthand what was being done so they could report this progress to their boards or socie-

ties; this also will bring about intelligent co-operation among all groups concerned.

The Franklin Conference did not accomplish anything that might be termed spectacular. If a casual visitor had been allowed to drop in, he might have concluded that nothing much was happening, for there was no excitement, no display of high-powered machinery, not even speeches. He would have seen two main groups, apparently working independently but actually closely related by prearranged division of labor and and constant supervision by the Steering Committee composed of young people. Frequently one of these main groups would break up into small committees for special assignments. Then their reports would be heard, and the larger group would again function.

The group that worked on "Organization" built a constitution that they presented at the final session of the conference, item by item, for discussion and adoption. They also studied the question of meetings: national gatherings, state meetings, summer assemblies, how to secure satisfactory representation, and how to finance such meetings. They considered the relation of the Baptist Youth Fellowship to the existing state and associational organizations and especially to the local church.

The committee that worked on "Program" wrestled with the problems involved in building a unified program for the local church and relating that work to all that is now being done under the Council on Christian Education and the various national agencies that have contributed during the past to the local church program. They faced the necessity of providing adequate materials for local church groups to use in their work. While a great body of such material has been provided by the agencies that have been doing Christian education work in the denomination, this material must be revised or replaced periodically, and there is a constant demand for new materials to meet new requirements. The Fellowship needs a program for immediate use, a program that will include all Baptist youth, a program built along the lines approved by the Council on Christian Education. Added to this comes the necessity for looking ahead many years and trying to build for the future as well as for the present.

The delegates accomplished wonders during the three days that they worked together. Nearly everyone felt at the close that they had really done more

(Please turn to page 41)

The Pictures on Page 34

The group at the top includes the newly elected officers of the Baptist Youth Fellowship, with several of the counselors, as they met to take up the new responsibilities entrusted to them by the Franklin Conference. Left to right, they are: Grace Elliott, Newton Fetter, Caroline Nestmann, Anna-jean Richards, Elsie Kappen, Louis Lucas, Oliver deW. Cummings, Fannie Mae Ford, Giles T. Brown, Ted Parker, Forest Parsons, Ethel Thomas, Lester Glenn Hazel, Norwood Lindblom, and Richard Hoiland.

The two views taken on the Franklin College campus show the Main Building (right) and a portion of the Library (extreme left) and a more distant view of the Main Building, where the Conference held its sessions.

The figure to the left is Dr. Oliver deW. Cummings, Executive Secretary of the Baptist Youth Fellowship. To the right is Dr. Osgoode H. McDonald, chairman of the Council on Christian Education; this council has given valuable aid in bringing into being the new unified national organization. One of the pictures taken of the Franklin delegates is reproduced here. The view at the bottom of the page shows the committee of the whole in session when the new Constitution was being presented for adoption.

Looking at LIFE through the DRAMA

By WILLIAM C. ARBO

HOWARD GRANT, leader of the young people's Sunday evening discussion group, moved to the front of the vestry. Two boys and a girl followed him. A moment of silence prevailed as the group stood together near the simple cross that had been placed on the communion table.

"It is the night of the crucifixion," said the leader earnestly, quietly, reverently, "and we find ourselves straining our eyes through the darkness to catch a glimpse of the figure that hangs on yonder cross. Three voices come to us through the gloom. Two of them belong to Roman soldiers who are discussing the events of the day. The stifled sobbing of a woman breaks into their conversation."



Ralph Berry

Unaided by properties, costumes or settings, the three young people read the lines of Charles Rann Kennedy's gripping play, *The Terrible Meek*. They do not try to act out the parts, but inevitably a sense of the drama, the tragedy, the power of this beautiful portrayal lays hold on them, and through them its emotional surge is communicated to the audience. The story concerns two soldiers who are assigned to the gruesome task of guarding the cross of Jesus on the day of crucifixion. One, a garrulous fellow who talks like a cockney colonial on duty in one of England's overseas possessions, declares his hatred of all killing—but, he insists, it was his duty. He had been taught to obey. While this particular criminal seemed to be a harmless person, indeed, a highly desirable sort of individual, yet

it was the soldier's duty to crucify him. It had to be done. The older man carries on the conversation, and for background there is the muffled crying of the woman.

"Now the curtain of darkness lifts," announces the leader, "and the scene stands clearly before us. The men are soldiers of the Roman legion. The woman is Mary, the mother of our Lord."

Irresistibly the short play moves to its conclusion. The climax comes in those unforgettable lines: "Your son up there, woman; he was one of the meek; the terrible meek. Some day he and his kind—they'll inherit the earth."

A CHORUS of sighs indicated how attentively the young people had been listening to the reading. The three participants in the play returned to their places. The leader remained alone. "In a few minutes," he said, "we are going to talk over together the meaning of the play that we have just heard. But first let us sing stanzas one and two of the hymn, 'O Love That Will Not Let Me Go.'"

After the hymn, the members of the group eagerly expressed their views concerning the issues raised by the play. Howard suggested that at least three great questions are involved. The first is war. The second, the Christian approach to social problems. The third, the meaning of the woman in the picture; the eternal symbol of the innocents who always suffer as a result of human greed. Howard, as leader, had taken pains to study the effect of the Christian message on first-century life. He presented his findings and then the discussion raged. Pacifism, Christian social action, attitudes of the individual Christian, current economic problems, all rose to the fore in turn as each mem-

ber of the group strove to present a viewpoint.

"In closing our thought," the leader interposed, even though the discussion was going on briskly, "I want to remind you that the cross is God's eternal word of love to man. If we have felt a deeper sense of his presence here tonight, it is because in this play we see revealed once more the supreme love of Christ for us, for all men. With that theme in mind, let us sing together the remaining stanzas of the hymn we used at the beginning of the discussion."

YOUTH groups in many churches are using the method described above to study modern social problems. Plays like *Dead End* make concrete for us the problems of the slum-child. Peace and war are made vivid for us in such works as *Journey's End* and *The Enemy*. That familiar production, *The Servant in the House*, can be used to give reality to a discussion of the place of Christianity in everyday life. Fred Eastman has written a number of dramas around the problem of our own country. *Bread* deals with the struggle of a farm family to achieve economic independence. Indeed, religious drama never has been more conscious of its own times than at the present.

In preparing for this kind of meeting, the play to be used should be cut until it will require not more than twenty minutes of the service for presentation. If it can be found in one of Burns Mantle's books of the *Best Plays of the Year*, the leader's work will be simplified. Otherwise, it will be necessary to use only that portion of the dialogue essential to the action of the play. The rest can be described by the leader. Leaders who plan to do this sort of thing should listen to the good radio plays. Oftentimes three-hour plays have been expertly condensed into about forty minutes.

One thing must be remembered: we are not trying to act. There is no place here for "elocutionary" effects. The participants should read their lines naturally, simply, and clearly. Dialect may be described and perhaps hinted by the manner of the speaker, but never broadly imitated. The discussion should be centered around the major conflicts of the play and it should be kept as close to vital facts as possible. The whole meeting should be worshipful in tone, and its objective should be the dedication of life to the service of Christ.

■

NEVER had anyone so correct an estimate of life but circumstances, time, and experience bring him something new and instruct him.—TERRENCE.

March, 1942



THIS EASTER PAGEANT, "THE LORD TRIUMPHANT," WAS PRESENTED BY THE MEMBERS OF THE CHURCH SCHOOL, PINE STREET BAPTIST CHURCH, MILFORD, MASS., OF WHICH REV. PERCY C. CLARK IS THE PASTOR. THE CAST WAS SUPPORTED BY A CHOIR OF TWENTY-FIVE

Hosanna! Hail to the King!

A Vesper Candle Service for Palm Sunday

By EVELYN W. WELLS

Suggestions for Production

Physical Arrangement and Setting

A table, covered with white, holds a square candelabra with a central taper rising above four corner tapers. A touch of smilax or other green vine running along the table and entwining the candelabra makes an effective decoration. The central taper (Light of Life) should be burning at the beginning of the service; the other tapers are lighted at intervals indicated during the pageant. The pulpit and the choir should have a background of palms and lilies.

Let the Pageant of Lights be a Pageant of *Lights* and not of people. The two Intermediate girls and two Intermediate boys designated to bear the tapers representing joy, self-control, understanding, and courage are not personifications in themselves, but only instruments of transporting the tapers, which are the symbols for these qualities. Therefore, these four young people should be dressed as inconspicuously as possible, either with vestments or in white or black-and-white.

Choir, Reader, Voices of Men, Voices of Women, Voices of Children, all oc-

cupy the balcony, overlooking the congregation from the rear. If the church has no balcony, these participants are placed in the front pews, with the congregation seated behind them. If possible, arrange the lighting so that the readers can see their materials without the aid of the house lights. Ask the ushers to seat the congregation so that no vacancies occur. Each person is handed a candle at the door (white birthday candle inserted through a slit in a small cardboard square, or fastened with melted wax to a shallow paper cup).

Participants

Reader. Preferably a young man possessing a clear voice, strong enough to give a swelling, orotund effect without sounding strained, capable of dramatizing with restraint.

Voices of Men. Two, from Adult or Young People's Department.

Voices of Women. Three, from Adult or Young People's Department.

Voices of Children. Four or five, from the Junior Department.

Choose all voices carefully for tone, ability to interpret lines in vocal expres-

YOUNG PEOPLE'S LEADER

sion, and effect blended with other voices.

Candlebearers. Two boys and two girls from the Intermediate Department.

Much practice is needed. Each group of voices should practice alone to attain complete unison in reading their respective lines. All groups should practice the service as a whole together to attain the desired blending of all voices and all parts into a unit. The finished product may be compared with a symphony orchestra, wherein each instrument plays its part, yet the audience hears not each part in turn, but rather an impelling unit of music. The symphony one hears, however, is dependent for its complete effect upon each note played by every instrument. Monotony should be avoided, and can be avoided if each group of voices recognizes in itself a determining factor in the matter of whether or not the service produces its idea. The compensation for repeated rehearsal lies not only in the production of an effective service, but also in the intrinsic religious and social values to be derived from a group of persons working together interdependently toward unity and variety of expression.

This Palm Sunday Worship Program is designed to pull together all departments of the church school for an evening service about twilight on Palm Sunday. The Young People's Department might take the initiative and shoulder the main responsibility. Even the Primary Department could have an actual hand in preparing the service by preparing the birthday candles. The Choir, the Voices (Adult, Young People, and Junior), the Pageant (Intermediate) would use representatives of other departments. Be open to any suggestions of setting, etc., arising out of your group while it works out details.

The Order of Service

CHOIR. Sings "Open the Gates of the Temple." First half only, through "are swelling a glad, a glad Amen.")

READER.

It is evening. Another twilight closes in upon the Holy City

Heavy with the balm of early spring and the pungency of crushed palm leaves.

Ere long Jerusalem will sleep, forgetful of her hosannas of the morning.

But still the echoes ring, from voices young and old:

VOICES OF CHILDREN. Hosanna in the Highest!

VOICES OF MEN AND WOMEN TOGETHER. Hosanna to the son of David!

READER. Listen, the echoing voices, on and on——

CHOIR. Sings chorus to "The Palms."

READER.

This was his day of triumph.

This his day of exultation.

It will stay with me always.

Always it will shout within me.

How the children sang hosannas as they danced along the way!

How the women wept and the men became little boys again in their ecstasy!

MEN. Hosanna to the son of David!

WOMEN. Hosanna to our King!

CHILDREN. Hosanna to our King!

ALL VOICES. Hosanna to our King!

READER.

Only a few of the men,

With wide borders to their garments,

Slunk away from the holy festivity.

They frowned and stiffened their faces.

They smiled their cynical smiles at one another.

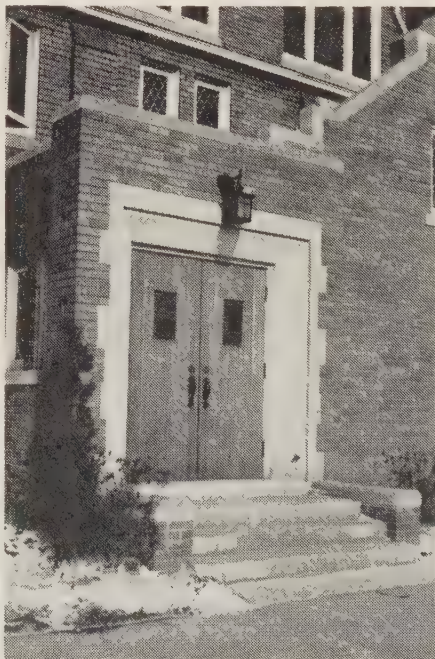
MEN. But they were only a few.

WOMEN. They were not of the people.

ALL VOICES. *The people hailed him!*

THE CHURCH IS AN ALTAR FOR COMMUNION, WHERE MAN CAN WORSHIP IN SPIRIT AND IN TRUTH. IT IS A CENTER FOR FELLOWSHIP, FOR SPIRITUAL COMPANIONSHIP OF CHILDREN WITH FATHER AND BROTHER WITH BROTHER. IT IS A SCHOOL OF INSTRUCTION IN THE TRUTHS PERTAINING TO GOD, WHERE THE UNFOLDMENT OF TRUTH LEADS MAN TO SERENER HEIGHTS AND TO A BETTER UNDERSTANDING OF HIS CHRISTIAN SERVICE. IT IS A SHOP FOR SERVICE, WHERE MAN LEARNS THE TRUE PRINCIPLES UNDERLYING SERVICE AND IS INSPIRED TO GO FORTH DETERMINED TO SERVE

Stanley A. Gillet



READER.

The people of Jerusalem accepted Jesus as their king;

The day of his triumph still vibrates through its twilight,

The hour of his glory still vibrates through the hours.

CHOIR. Sings chorus to "The Palms."

READER.

But lying in silence beneath the triumph of the day

A deep, unsatisfied longing filled the heart of Jesus.

MEN.

His entry was a triumph

Of praise and acclamation——

READER.

But such a little triumph

Of such an empty praise.

WOMEN. They hailed him as the son of David!

READER. Would they could have recognized him as the Son of God!

ALL VOICES. They welcomed him as their king!

READER. Would they could have grasped his spirit as the Light of Life to guide their way.

CHOIR. Sings "Ride On! Ride On in Majesty!" Stanza 1.

ALL VOICES. The day of his triumph still vibrates through its twilight.

READER. But through the week which lies ahead I see the dark hours of his passion and his death:

ALL VOICES. The people of Jerusalem will turn against him as their king.

MEN. They will heed the crafty accusations of the Scribes and the Pharisees,

WOMEN. And come to mock him and to spit upon him,

READER. And to cry:

MEN. Crucify him!

WOMEN. Crucify him!

ALL VOICES. Let him be crucified!

READER.

The multitudes will jeer as they watch him on the cross.

The religious leaders think to quench the white fire of his spirit,

To snuff the light which lays bare their empty shell of pious gesture.

ALL VOICES.

Jerusalem will crucify the king of her hosannas

Before she has grasped the light of his life

To guide her way.

CHOIR. Sings "Ride On! Ride On in Majesty!" Stanza 2.

ALL VOICES.

Aye, in the dark week ahead,

Jerusalem will crucify the King whose way

She strewed with palms today.

YOUNG PEOPLE'S LEADER

Pageant of Light

READER.

As the shadows deepen through the Holy City,
I see the life of Jesus laid out in pageantry against the shadows.
The silhouetted dome an altar of human living.
The Master's life a white fire burning bright.

ALL VOICES. The white fire of his spirit burns upon the altar of life!

CHILDREN. If only men could see its light

MEN AND WOMEN. And light their flickering torches to its great illumination.

READER. This Light of Life is not one special virtue, nor yet a formula for righteousness;

ALL VOICES. It is the *one* light of *complete* life!

READER.

The white fire of his quality of spirit and activity,
Fed by the basic character of love at the root of all his living—

MEN. The bond of his relationship with God, his Father,

WOMEN. The bond of his relationship with man, his brother.

READER.

And from this white, eternal flame of love,
The special virtues of his living stream out as rays into endless extremities.

ALL VOICES.

Knowing their end, and their beginning, and their constant essence
In the quality of love from which they spring.

CHOIR. Sings "Sun of My Soul," Stanza 1. (During the singing of this stanza, a girl carrying the taper representing *joy* enters from the right, lights her taper from the central taper burning on the altar, lights one other taper in the candelabra and takes her stand at right of the table.)

READER. One of these rays is *joy*.

WOMEN. Not the shallow ecstasy of an hour,

MEN. But the deep vibration of a life of harmony;

WOMEN. Not the flash of delight at a passing discovery,

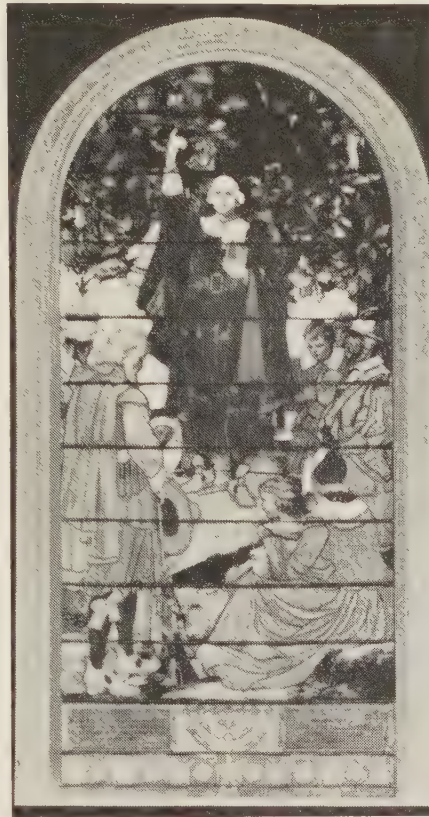
MEN.

But the abiding satisfaction of knowing and having known
Deep, undiscoverable mysteries of life eternal.

WOMEN. Not the mere thrill of self-existence,

MEN. But the conviction that others may live through Christ's life;

WOMEN. Not the smug satisfaction of



D'Anscenzo Studio, from Publishers' Photo Service

THE DAVENPORT WINDOW AT THE CENTER CHURCH, NEW HAVEN, CONN., COMMEMORATES THE PREACHING OF THE FIRST SERMON IN THE NEW HAVEN COLONY BY THE REV. JOHN DAVENPORT, APRIL, 1638

having grasped an abundant share out of life,

MEN. But rather the rejoicing back to life one's all.

READER. This joy comes not in spasms because of certain deeds and certain moods;

ALL VOICES. It abides eternally within because of one's relationship with God and man.

CHOIR. Sings "Sun of My Soul," Stanza 3. (During the singing of this stanza, a boy carrying the taper representing *self-control* enters from the left, lights his taper from the central taper burning on the altar, lights one other taper in the candelabra and takes his stand at the left of the table.)

READER. Another of these rays is *self-control*.

MEN. Not the voice of discipline from without,

WOMEN. Nor yet a better self forever restraining one's other self,

READER. (For each is one self, a unity responding to life in its completeness.)

ALL VOICES. Self-control is the deep-rooted surge within that self

MEN. Which ever tempers it to the will of the Father,

WOMEN. Which ever conditions it to a brother's highest good,

CHILDREN. Which ever quiets it to poise,

ALL VOICES. Which ever tunes it to the rhythmic pulse of life.

READER.

Jesus speaks indeed by the things he says and does;

He also speaks by the things he refrains from saying and the acts of violence to which he does not commit himself.

MEN. The Pharisees and the Sadducees ply their crafty tongues to ensnare him:

WOMEN. He loses himself not once to their wiles.

CHILDREN. He is called good!

WOMEN. He answers, "None is good save my heavenly Father."

READER.

His self-control has ever kept him short of vanity

By pointing out the greater need yet unfulfilled,

The higher righteousness yet unattained.

ALL VOICES.

Jesus' self-control is his mastery of life. It makes him Lord of life through serving the needs of men and the laws of the universe.

CHOIR. Sings "Sun of My Soul," Stanza 1. (During the singing of this stanza, a girl carrying the taper representing *understanding* enters from the right, lights her taper from the central taper, lights one other taper in the candelabra and takes her stand to the right of the first girl.)

READER. Another of these rays is *understanding*.

ALL VOICES. Which looks beneath the surface and sees the reality there:

WOMEN. Which looks beneath apparent evil and sees a possible worth,

MEN. Which looks behind hypocrisy to see a festering disease,

CHILDREN. Which says of little children, "Of such is the kingdom of heaven,"

ALL VOICES. And beholds the multitudes as sheep not having a shepherd.

READER.

Through understanding, Jesus has ever pierced beneath the fact to discern the truth,

And penetrated behind the tables of stone to behold the spirit of the law.

He understood how the multitudes followed him for signs and wonders and for the bread to feed their physical hunger,

Forever thwarting his deeper desire to give them also spiritual food.

ALL VOICES. How he has wanted to clasp us all to his understanding and his life;

YOUNG PEOPLE'S LEADER



Saunders, from Monkmeier

WOMEN. To lift us out of slavery to things

MEN. Into a freedom in the light of higher values;

WOMEN. To liberate men from their verbal creed

MEN. And offer them instead a way of life;

WOMEN.

To raise them from their little standards of excellence

And their expectations of reward,

MEN.

Into a standard of worth which cannot be compressed into outlined phrases,

And a quality of service that is its own reward.

WOMEN. How he has desired to free us from the rulers of the synagogues,

CHILDREN. And make us subject to the will of God;

MEN. To lead religious impulse beyond its blind allegiance to a man-made temple

CHILDREN. Into devotion to the kingdom of heaven.

ALL VOICES.

But Jesus' understanding is also his patience,

Which teaches him to wait,

WOMEN. To fashion his dreams to eternity,

CHILDREN. And not to time,

WOMEN. To ages,

MEN. And not to years.

CHOIR. Sings "Sun of My Soul," Stanza 3. (During the singing of this stanza, a boy holding the taper representing

courage enters from the left, lights his taper from the central taper, lights the remaining taper in the candelabra, and takes his stand at the left of the first boy.)

READER. Yet another of these rays is *courage*.

ALL VOICES. The moral strength of one's convictions,

MEN. Not the impulsive flash of daring for a passing conquest,

WOMEN.

But the silent confidence that the values of a life's complete devotion

Are the immortal qualities of God.

READER.

As the compassion of Jesus' love moved him to lose his life in taking up responsibilities for his fellowmen,

So the courage of his love enables him to bear this cross without fainting,

And to press forward with its meaning in the face of all the barriers that loom upon the way.

ALL VOICES.

This flame of courage keeps him triumphantly calm

When his enemies surround him to destroy his way.

MEN. It moves him to surrender his life to death,

WOMEN. But never to surrender the principles for which his living exists.

ALL VOICES.

This courage of Jesus springs from

his consciousness of God as Father,

To whom his spirit speaks eternally,
From whom he receives the eternal answer,

CHILDREN. "I am with thee."

ALL VOICES. The white fire of Jesus' spirit burns upon the altar of life.

CHILDREN. If only men could see its light,

MEN AND WOMEN. And light their flickering torches to its great illumination.

CHOIR. Sings "Ride On! Ride On in Majesty!" Stanza 3.

ALL VOICES.

The shadows close upon the Holy City.
In the dark week ahead

Jerusalem will crucify the King whose way

She strewed with palms today.

READER.

But, behold! His life laid out in pagentry against the shadows.

The silhouetted dome seems an altar of human living.

And Jesus' life a white fire burning bright.

CHOIR. Sings "Ride On! Ride On in Majesty!" Stanza 4.

ALL VOICES.

Jerusalem will crucify the King of her hosannas

Before she has grasped his spirit as the Light of Life

To guide her way.

CHOIR. Sings "He Is Risen." (This begins very softly, is sung as a background to the following fourteen lines, swelling out for a moment before "And so a new song——.")

ALL VOICES (after several stanzas of "He Is Risen" have been sung).

List to the notes of a new song destined to rise beyond this passion and this death!

READER. I strain my ears to hear it above the sounds that rend the week ahead.

ALL VOICES.

Men will not snuff his light by killing him,

For Christ's life will rise triumphant over the grave.

READER.

His death will liberate the light of his spirit

In radiance bright enough for man to see,

Brilliant enough to save mankind from a darkened, faltering way.

CHOIR. (Several phrases of "He Is Risen" swell out from the background.)

YOUNG PEOPLE'S LEADER

ALL VOICES. So a new song now echoes
and re-echoes:

MEN. Hear it resounding down a thousand years,

WOMEN. And down a thousand more,

CHILDREN. And on and on—

ALL VOICES. A new song of triumph
in an immortal Christ.

MEN. The immortal song of an immortal Kingdom,

WOMEN. Of men who will recognize
Jesus as the Son of God,

ALL VOICES.

Of men who will grasp his spirit as
the Light of Life

And light their flickering torches to
its great illumination.

CHOIR. ("He Is Risen" swells out for
completion, but never reaches full
force, since the song at this point is
only a prophecy, not a fulfillment.)

Candle-Lighting Service

READER.

Darkness descends upon the Holy City.
The echoes of Jesus' day of triumph
fade into silence,

The pageantry fades into the deep
night shadows.

But its tableau of light will stay with
me always.

The vision of it will linger all my
days.

ALL VOICES. And the notes of the new
song yet unsung will be sung by men.

MEN. Down years,

WOMEN. Down centuries of years,

CHILDREN. Down centuries of centuries
of years.

READER.

Behold, down two millenia I see a
house ablaze with the light of a
host of candles:

A multitude of men and women and
children gathered together,

ALL VOICES.

Seeking to grasp the spirit of Jesus as
the Light of Life,

They light their flickering torches to
its great illumination.

CHOIR. Sings "Rise Up, O Men of God."

(Announcements have been made in
the morning church school and church
worship assemblies regarding the
order of service, and indicating that
this is the signal for the congregation
to stand for the lighting of their candles.
The four Intermediates who hold
tapers move down the aisles, lighting
the candle of the person at the end of
each pew, who in turn lights the
candle of the person next him, and
so on. When every candle has been
lighted, the four Intermediates return
to their station on either side of the
table. The congregation remains standing
for the remainder of the service.)

BENEDICTION. (By the pastor.)

For every crystalline note of immor-
tality

Which sounds its meaning through ex-
perience,

For every convincing evidence that
life, real life, does not die,

For every spark of conviction that thy
Kingdom will live on and grow

In spite of all the pettiness which
would destroy its way,

For every resurrection of our dead
selves to a higher self,

We give thee thanks.

Father of Lights,

May we go forth into our daily living
with the torches of our lives
freshly lighted to the great illumina-
tion of thy spirit,

The Immortal Light of Life.

ALL VOICES. Amen.

CHOIR. Sings "Open the Gates of the
Temple." Last half only, beginning
with "I know that my Redeemer
liveth."

RECESSIONAL OF LIGHTS. (The four In-
termediates lead the way down the
aisle to the rear of the church. The
congregation follows in orderly pro-
cession, beginning with the first row
and each succeeding row falling in
in turn, allowing enough room between
each person to avoid any accidents
with the candles. Some may desire to
continue the candlelight procession
out into the street. Otherwise the
lights should be extinguished as the
people reach the outside door of the
church.)

Franklin Youth Conference

(Continued from page 35)

than they had dared hope for. However,
they faced certain handicaps right at the
start. Only twelve of the seventy dele-
gates had attended the Denison Confer-
ence; the others had to learn what had
taken place at the previous meeting;
they had to fit themselves into a new
situation and a new technique of work-
ing. Then numerous questions kept com-
ing up which could not be satisfactorily
answered then and there because of the
limitations we Baptists place upon our-
selves when we attempt to work as
democratically as we know how. Accord-
ingly, some things remain for further
consideration by local and state groups,
by national societies and boards. The
time was all too short to deal fully with
all of the matters that really demanded
and deserved attention, and many of
these had to be held over to future meet-
ings of the National Council, or be
delegated to committees for investiga-
tion and recommendations. However,
promising plans were initiated for a com-
prehensive and challenging program to
enlist the young people of the Northern
Baptist Convention unitedly in advance
for Christ. Certain of the areas for
emphasis in this program, as well as
specific plans of action, were approved.

In the future, whenever anyone men-
tions the Franklin Conference, there will
always arise the memory of the daily
worship that gave both inspiration and
direction to the work in hand. Rev. W.
Douglas Rae, pastor of the First Baptist
(Please turn to page 42)

H. Armstrong Roberts



A Symphony of Achievement

By EDWIN PHELPS

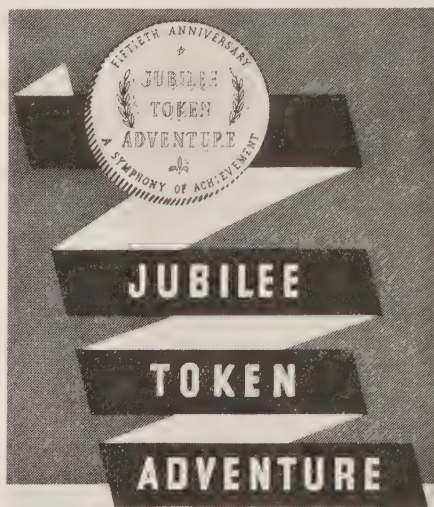
JUBILEE" suggests a celebration. "Token" is something comparatively small, but it indicates something big. "Adventure," signifies an undertaking with compelling prospects, but of uncertain outcome. Put together, those three words spell "Jubilee Token Adventure"—the enterprise upon which Baptist young people are entering to demonstrate in a small way their vital concern for the great missionary program of the Northern Baptist Convention. The adventure comes at a time when Baptist young people are rejoicing over the past achievements of one type of youth work and welcoming the challenge of another type.

The pledging and the paying before April 30, 1942, of \$50,000 *over and above what they paid the previous year in behalf of the missionary enterprises of the Northern Baptist Convention* is the goal of this "Adventure." It is also a substantial "Token" of youth's interest in missions. Moreover, it climaxes the "Jubilee" of fifty years of youth work for youth by youth through the B.Y.P.U. of A., and the birth of a *unified* youth work through the Baptist Youth Fellowship.

Adventure leaders in each local church are seeking to enlist all young people in an "over and above" pledge to that part of the local church benefices which goes to denominational work. The signer of a "Jubilee Token Adventure" pledge hands it to the church treasurer. The treasurer certifies to its amount by signing a stub, which the local church Adventure leader sends to the State Adventure leader, who in turn sends it to the B.Y.P.U. of A. headquarters. A report of the results of the project will be made at the Northern Baptist Convention at Cleveland in May and the certified stubs will be turned over to the leadership of the Baptist Youth Fellowship.

If the quotas accepted by each State youth organization are realized, the denominational leaders will have another signal demonstration of the effectiveness of the purposes and the potentialities of youth for participation in denominational affairs.

This project commends itself for its basic values quite apart from the money that may be received. First, it centers attention on youth and their share in the ongoing program of the denomination. Second, it seeks youth's pledge to the beneficent interests of the local church. Incidentally, this has the possi-



Commemorating the 50th anniversary of the
BAPTIST YOUNG PEOPLE'S UNION OF AMERICA
And heralding the organization of the
BAPTIST YOUTH FELLOWSHIP

bility of making young people "givers of record" where they have not been heretofore. Third, it solicits an increase in what they have been doing in the past.

Pastors, church leaders and young people themselves will do well to discover whether or not the young people of their church are participating actively in the Jubilee Token Adventure.

IT CAN BE DONE

TO make the "Adventure" go in any local church requires but one thing—LEADERSHIP. Any youth organization in the local church—or several co-operating—should urge their most capable young person under twenty-five to assume that leadership. The larger churches may select three or five others to constitute "The Adventure Committee." This person or committee should proceed to:

1. Secure approval of church leaders to fit this adventure into the church's financial solicitation for the year.
2. Present to each young person in the church under twenty-five, one of the special "Jubilee Token" pledge cards secured from the State Adventure leader.
3. Follow up promptly and secure the return of the signed pledge cards, turn them over to the church treasurer for him to sign the stubs, and arrange for the prompt return of these stubs to the State Adventure leader.

In promoting the Jubilee Token Ad-

venture, these items should be kept in mind:

Success is dependent upon an enthusiastic presentation and a persistent follow-up.

If a young person is not now recorded with the church as a giver, a *signed pledge* is an "over and above" for that amount.

Any amount, however small, is appropriate to enroll one in the Adventure. There are only a few who could not add five cents a week or twenty-five cents a month to their present giving. However, urge each to give as much as possible to share in expanding the denomination's spread of the gospel.

Solicit pledges only, not immediate payments. Rather than accepting a cash payment, encourage a pledge covering a period of one year.

To count as an "over and above," the pledge must be in excess of all other gifts to current expenses and the building fund. One should not "Rob Peter to pay Paul."

Are your young people really interested in seeing the gospel carried to the uttermost parts of the world? Those joining the "Jubilee Token Adventure" respond with a hearty "Yes."

Franklin Youth Conference

(Concluded from page 41)

Church, of Bloomington, Ind., planned and conducted four services. At the first three he gave messages on the theme of the Baptist Youth Fellowship as an experiment. He showed that it is an experiment in "History," an experiment in "Personal Denial," and an experiment in "Religion." His scholarly thinking made a strong appeal to this group of thinkers; his earnestness fitted their mood; the spiritual power that pervaded the worship period met their needs. The final gathering of the conference was an hour of communion, an appropriate closing for this historic gathering. The theme hymn, "Rise Up, O Men of God!" will live on through the years that lie ahead. All of this is only a beginning, but a glorious beginning.

From time to time our readers will learn of things done at Franklin as well as new actions taken since then. We trust that you will follow these developments with interest and tell the young people of your church about them. We need your interest, your co-operation and your prayers for the success of the Baptist Youth Fellowship.

IMPRESSIONS

Giles T. Brown, President

In these days when dictators, in such a spectacular way, have developed youth organizations for their own selfish designs, it is encouraging to think that we of the Northern Baptist Convention have created the Baptist Youth Fellowship, an organization of all young people in our Convention. Its purpose is to advance the cause of Christ at a time when the teachings of the Man of Galilee are being violated throughout the world.

To those whose labors, hopes, and dreams have made the formation of the Baptist Youth Fellowship possible, we say thanks. But our thanks will be only hollow words if we upon whom the responsibility of carrying out its program is placed fail to keep faith with those hopes and dreams. Ours is the opportunity; ours the task. To that opportunity and that task we pledge our efforts.

*Grace E. Elliott
Corresponding Secretary*

For me the highlights of the Franklin Conference were:

1. A vision of a new organization, a new constitution, a new program in its specific details worked out idea by idea within committee meetings.
2. A striving toward a more complete devotion and an understanding of God's guidance for the Baptist Youth Fellowship.
3. A closing communion service of re-consecration to the task ahead.

*Fannie Mae Ford
Recording Secretary*

As youth met with youth to attack enthusiastically and intelligently the problem of building a unified organization for Northern Baptist young people, my faith in the future of Christianity was reassured. As these youth untiringly faced a problem, struggled with it, and finally arrived co-operatively at conclusions and plans, constantly there burned in the hearts of each the desire to further the kingdom of God. Through the worship services they were challenged to higher living and to resolve anew to take up their cross and follow him.

This meeting was significant not only of the dawn of a revitalized young people's program for our denomination, but also of a grim courageous consecration to the cause of Christ. I believe that this meeting was one of the most important gatherings in the history of Northern Baptist youth.

*Lemuel Petersen
Delegate from Minnesota*

Delegates to the National Council of
March, 1942

the Baptist Youth Fellowship participated in a far-reaching conference. Not only by their efforts did they produce the basic organization of a national youth movement, but they also received in that process great influence for their lives and work.

I was especially impressed by the qualities of leadership displayed, such as conference conduct, clear thinking, and platform appearance; the physical attractiveness and healthy appearance of the group; the inspiration of the worship programs; the vision of present needs and future possibilities; and the spiritual atmosphere that was always present.

*Harriet Lindee
Delegate from Iowa*

The Franklin Conference will long be a cherished memory in my mind, for the fellowship and the sharing of ideas with other youth leaders in organizing the Baptist Youth Fellowship was a most enriching experience. The launching of this enterprise will be a great step forward in reaching and strengthening all Baptist young people, and it is my hope that the enthusiasm present at this first meeting of the National Youth Council will continue as the program of the Baptist Youth Fellowship is carried out. We, of the National Youth Council firmly believe in its merits and trust that all Northern Baptist youth will co-operate heartily in helping to carry it out.

*Laurence B. Fisher
Delegate from Colorado*

The high purposes, the devotion to the task, the wonderful fellowship, and the deep inspiration of the youth at the Franklin Conference made this meeting

significant in Baptist history. Freely expressing themselves, these young people formulated far-reaching recommendations for our new denominational youth organization. These leaders alone cannot bring this unification to pass. The plan of the Baptist Youth Fellowship necessitates the co-operation of all Northern Baptist individuals and organizations as well as of the youth themselves.

*Francis W. Trimmer
Official Observer for the
Council on Christian Education*

In that popular story by James Hilton entitled *Goodbye Mr. Chips*, a group of students studying Latin are suddenly startled by bombs dropped from a German plane. The anti-aircraft guns belched forth in defense. The noise was terrific. The grand old schoolmaster, trying to steady his students said, "You cannot tell the importance of things by the noise they make." Sometimes very significant things make relatively little noise.

Amid the crackle and the blast of a modern war, the work of a group of Christian young people, meeting to plan their work, can hardly be heard. Yet the work that the National Council of Baptist Youth planned during the Franklin Conference bears real significance. These youth, carefully chosen from every section of the Northern Baptist Convention, evidenced vision, clarity of thought, and genuine Christian consecration as they mapped out the plans for the Baptist Youth Fellowship. I predict that the new movement—conceived in such devotion and so carefully launched—is destined to fulfill a vital mission in our denomination.

New Easter Music

Christ the Lord Is Risen Today, by George LeRoy Lindsay. An anthem for mixed voices, solo parts for bass and soprano. 16 pp. 20 cents.

Hark! Ten Thousand Harps and Voices, by Russell Hancock Miles. An Easter carol for mixed voices. 6 pp. 15 cents.

Sing Alleluias! by Lawrence Keating. For mixed voices, with soprano and alto duet. 8 pp. 15 cents.

Sweet Word of Peace, by George Blake. For mixed voices, with soprano solo parts. 5 pp. 15 cents.

Joy Dawned Again on Easter Day, by William S. Nagle. For mixed voices. 5 pp. 15 cents.

THIS MUSIC MAY BE ORDERED FROM
THEODORE PRESSER CO., 1712 CHESTNUT
ST., PHILADELPHIA, PA.

Organ Pieces of Easy Grade

Bells at Twilight, by Frederic Groton. Key of F. Features chimes. 3 pp. 40 cents.

A Festal Procession, by Cyrus S. Mallard. Key of D. 4 pp. 40 cents.

Solos for Any Time

Ho! Every One That Thirsteth. Words from the Scriptures. Music by Graham Godfrey. Key of D. Range: B below Middle C to D. 4 pp. 50 cents.

If Thou Go with us. Words by Herbert J. Brandon. Music by Robert Coverley. Key of D. Flat. Range: D Flat above Middle C to F. 4 pp. 50 cents.

A Prayer of Supplication, by Claude L. Fitchthorn. Key of D. Range: A below Middle C to E. 4 pp. 40 cents.

Book Review Blues



H. Armstrong Roberts

By RUTH RUSSELL

THIS whole week will be a total loss because I promised to give a book review next Sunday morning in class. Whenever there's nothing else to think about all week, I'll be dreading that! Why do you suppose I ever said I'd do it?"

"You'll get through it all right," I consoled, "especially if you'll take time to read the preface and find out first why the author wrote his book."

"The preface?" he scorned. "I always skip it." Yet in those first few pages, sometimes in smaller print, will be found the real reasons why some busy individual thought it worth while to sit down at his typewriter and prepare the book you now are reviewing.

As the early cookbooks used to say, in their recipe for chicken pie: "First catch the chicken." It is necessary, before giving a good book review, to find a suitable book. If the leader of the B.Y.P.U. or the teacher of your class assigns you a certain book, part of your problem is solved for you. If the task of choosing a book is up to you, go down to the library or to a book catalogue and browse through the shelves, remembering that in biography, travel, or poetry as well as in economics, essays or history, there is much to be learned that can be helpful to any group.

Always read the Preface and study the Table of Contents before beginning to read whichever book you choose. After you have clearly in mind the author's intended scope of the book, sketch down an outline hastily to get a total picture of the material covered. Then spend

some extra time on the chapters that appealed to you most, enjoying the reading of your favorite bits as much as possible.

This same summary is a good one to follow when you actually give the book review before your church school class or the B.Y.P.U. Each of the members will need to know exactly the same things you tried to find out when you opened the covers. In fact, if you do not exhibit to them the actual book, they may even like to know in passing the color of the covers, the size of the print, the number of pages and whether or not you found it easy to read.

The identity of the author is always an important point, and probably in that very Preface mentioned before you can find some of this information. If you are lucky enough to get hold of the book before its paper jacket has been thrown away, the inside of this probably will contain printed material that will give the professional titles the author has earned.

The author may have written other books that you will have read, and these should give you the key to his type and style of writing.

Did some artist illustrate the book with pen-and-ink sketches or with natural-color photographs? If so, mention of this feature may interest someone in the group. If you can bring the book to the meeting and hold it up in front of the class, opening it to the pages of illustrations, you should catch interest and attention at once, and can proceed from there to give a summary of the

contents of the book. Besides, holding a book gives you something to do with your hands when you first get up in front of a group!

Suppose you must return the book to its owner or to the library before time for the review on Sunday. In that case, it may be well to make some notes on a three-by-five card. The first one might list in full the title of the book, the author's name, the number of pages, and anything unusual about the way in which it is published.

The next card could contain simply a copy of the Table of Contents. You may feel this is important enough to read fully or in part; in any event the chapter headings certainly should be useful to you in recalling your comments and bringing to mind certain things you may have forgotten until seeing this reminder.

The third card will mention whatever topics you think ought to be stressed in the brief time allotted for your review. The remaining cards will have quotations from the book itself. Choose the remarks that appeal to you most and read them, then you can be fairly sure of pleasing your audience. Remember that you like vivid and brief language, telling a long story in a short space, particularly if it has some quick turn of speech that you can use to advantage in your own conversation.

Tie the quotation into the lives of the classmates who are listening to you. If you are reviewing a historical novel, try to find a passage significant of the part played by the leading characters in building history; if you are reporting biography, find where the author discloses the qualities that helped the central figure most as a young person preparing for his career. If it tells of the progress of a famous athlete, find what simple rules of health he applies in his own life, which would be helpful to your friends.

In order to give a good book review, it is not necessary to agree with all that the author says. Your job is to tell what the book has to say and let those who hear the review decide for themselves whether or not they approve of the ideas and the philosophy. Keep yourself out of the picture as much as possible and put the author forward. He is unable to come to the meeting of your small group, so you represent him by telling what appears in his book.

Never try to tell everything that appears in the book. Leave something to stir the imagination of the listener. The finest compliment you can receive after you have completed your book review is to hear from one of your listeners, "I can hardly wait until I read that book myself."

Kitchen Kapers

Take Your Next Party into the Church Kitchen

By DOROTHY E. CLAYPOOL

WHAT'S the place that you glorify after a frolic at the local high school gym? Where do you head for when the crowd comes home from romping down hill and across country on sleds, skis, horses, or whatever you set out to romp around on? Six guesses, now! What's that large white box-shaped thing standing against the wall that everyone yanks wide open and paws into rudely? That's right; it's the refrigerator! And you know right well that instead of heading for home and Mother these days, you lead the whole crowd right into your kitchen and raid the ice-box. Your good times brought you some pangs all right, but they were pangs of hunger and thanks to some foresight on your part that the refrigerator now holds all the good things your crowd needs to bring a happy ending to a perfect evening.

Let's take a lesson from that bright experience and head the next young people's party into the church kitchen instead of the social rooms. Get the "Eats" Committee to prepare scads of sliced bread and rolls, butter, sandwich spreads, cheeses, sliced meats, pickles, olives, and such stuff, besides the necessary coffee and tea and cocoa. They don't make these up into sandwiches. They just buy them and leave them in a basket or a closet, or what have you, and go out with the rest of the group to enjoy themselves for the first part of the evening.

Of course, the Decorating Committee will have done its work before now and the kitchen will be as attractive as the home kitchen would be, so the prospective party will enjoy itself there as much as it would in the church "parlor."

Outside Entertainment

What you do in that early part of the evening depends somewhat on weather conditions and your local interests. If your section of the country still has winter weather, you can plan for skating or sledding or some such healthy and brisk activity. You may have some favorite outdoor game, and in that case you are taken care of. But if not, don't forget the old-fashioned Prisoner's Base and Sneak the Flag from your Scout or

grade-school days. At first thought, these sound kiddish, but the idea is to get your young people out into the March winds where they'll get those laughing eyes and rosy cheeks, and from which they will come into your kitchen out of breath, but plenty hungry.

How about a rousing Scavenger Hunt? It may be that you have had these on the slightest provocation all year, but why not revive the idea and hold one to collect all sorts of crazy things that you can pack up and send off to cheer the hearts of the service men who have gone from your church?

Inside Entertainment

After you get back to the church, while the Refreshment Committee unpacks the eatables and spreads them out on the kitchen table the rest can be sorting the "Spoils" from the Hunt and composing funny letters to go off with them. One idea that has been used to good advantage is to write a long continued letter on a roll of adding machine tape. One person starts the letter and writes about six inches, then someone else takes it up and adds his share. This goes on until the whole group has filled up several yards of the paper-tape with nonsense about home-town notables, jokes, and news about happenings in the church and the community.

Another letter might go in "doses" to the service boy away from home. Write doggerel, jokes, and news notes on tiny strips of paper, wind them up tight and pack them in capsules that you can purchase from the drug store. Prescribe that they be read one or two a day.

You might make up a scrapbook with cartoons and jokes cut from local papers, and with stories clipped from magazines.

News items about folks from home could be typed and clipped into place with crazy sketches to illustrate them. If you make the scrapbooks, some of the things gathered in the Scavenger Hunt could be slipped into the pages for surprises.

For the societies that do not care for the Scavenger Hunt idea, and who have no service men to cheer up, how about the following suggestions to be carried out while the Refreshment Committee is spreading everything out?

Darts, shuffleboard, and other games of skill grow hilarious when the crowd is intent on merriment. The gang that suggested this party told us that they got a huge cooking pot out of one of the closets and set it up high on the janitor's stepladder. Then they stood about ten feet off and took "pot-shots" into the so-called basket. A checkerboard kitchen linoleum becomes a grand hopscotch court for young folks set on making the objects near at hand the source of amusement.

By this time the committee ought to have everything set out and the coffee made. One word from them and the crowd drapes itself wherever convenient and falls to the job of reducing the food. Some sort of prize ought to go to the one who can make the most unique sandwich.

A Master of Ceremonies could keep a Kitchen Quiz going while the eating progresses. Make up the questions about objects in your own locality and keep them fairly easy.

"I know a word that rhymes with——" and "Animal, Vegetable, and Mineral" are always good games to set going while the crowd sits around a table. Descriptions for these games have been given before in the fun columns.

Globe Photo



Adult Leader

The Young Adults of Detroit Organize for Service

By DELLA C. GREEN

WHEN in 1938 the Committee on Christian Education of the Detroit Baptist Missionary Society added a subcommittee on Adult Work to its subcommittees on Youth Work and Children's Work, there was a question in the minds of many as to the extent to which this new subcommittee could carry forward. The general attitude was that adults were already organized to their satisfaction, if not to ours, and that nothing we could do would be of avail in changing the situation. The limitations of this field, as they saw it, seemed to leave little opportunity for action.

Even the committee felt lost as to the place to begin. At their first meeting, the five members of this committee decided that since none of them had given much thought to the possibilities of adult education they would spend a year in study; thus, they would be able to take advantage of the literature available on the subject, and then through observation of the churches learn what was being done and where the need was greatest. Several books were purchased and every month each member was asked to read one of them, reporting at the next meeting on the new ideas he had received and bringing from the book at least one practical suggestion for action when the work should be launched. Each month there was an exchange of books, and by spring the half-dozen volumes on adult work had been rather thoroughly digested by the committee.

The next spring, the State Council of Religious Education held a week-end conference on adult work at a near-by camp, and the Director of Christian Education with one other member of the committee attended. Dr. Harry Munro was the leader of the section considering young adult work, and since that phase of activity had already caught the imagination of the committee, they both elected to join that group. Through the careful guidance of the leader, the discussion brought out an entirely new understanding of the term "young adult" and made clear the unlimited possibilities

This is a factual account of the way in which a significant program of young adult work was launched by the Baptist churches of the Detroit area. The successful outcome shows the readiness of young adults for such a movement; it also shows the substantial contribution which these young adults can make to the life of the churches.

ties of this field. On their return the two representatives recommended that for the next two years the committee should confine its efforts mainly to the promotion of young adult work. The same representatives attended the Adult Conference at Lake Geneva the next July, and again they followed this special interest.

The Work Is Started

The first step in launching the work came in October of that year. A young adult week-end conference for the Baptist churches of the Detroit area was held at a beautiful spot about sixty miles from the city. At this Government Recreational Project Camp everything is constructed for the comfort and convenience of the campers. While the attendance was small and several came for only part-time, it was a beginning, and it led to greater results than the committee had dared to hope for. Two young adult groups were formed in churches that had been represented at the conference. Both of these followed somewhat the procedures suggested in Charters' book, *Young Adults and the Church*.

In neither case was an attempt made to pull folks out of existing classes in the church schools, but two or three couples with real interest in the church became the nucleus around which the new group was formed, and they also became the lodestones that attracted others into the fellowship. They made a list of young people of their acquaintance who at one time had been in the church school, or whose membership was in the church, but who for various reasons had dropped out. Some of these had

not attended the church since the time of their marriage. These folks were invited to a social evening in one of the homes and friendships were renewed. Before the evening ended, someone from the "inner circle" introduced into the conversation some problem of the home or family, and asked the counsel of the others in meeting it. The usual result was the sharing of other problems, and the working out of a plan for meeting regularly to continue these discussions. Introduction of books on home and family life normally followed. As these groups became stabilized, non-church friends from the community were gradually added to their number.

The Work Grows

Since these first classes (or clubs) came into being, ten more have been added. Some of them, following the plan mentioned in Munro's book, *The Effective Adult Class*, have gone to the Executive Board of their church and asked to be assigned a definite part of the church program of service. Others have discovered opportunities for themselves and have carried on the work effectively. Two groups have established nurseries and furnished workers for them during the church hour, thereby enabling the parents of little children to attend the preaching service. In another church the group asked for the responsibility of preparing and mimeographing the church bulletin. Yet, another group organized a mission Sunday school, they have financed it and provided the teaching staff. From one fine group has come a youth choir which relieves the senior choir once or twice a month. Others from this club have charge of the ushering at the Sunday evening church service. During the Leadership Education Schools in the fall, there are always courses of interest to these club members. This year one club enrolled nineteen of its members for credit work. Some of the young women prepared a pot-luck supper each school night to make it possible for those who worked during the day to get to the school on time.

ADULT LEADER

Many other projects could be mentioned, but these will give some idea of the way in which the young adults respond to the opportunity to be of service when something they deem worth while is projected. It is inspiring to note the dependability they display in carrying through a chosen task.

Plans of Work

Using a plan suggested by Mr. Aubrey Oldham, chairman of Adult Work for the United Churches of Canada, the committee recommended the "Mr. and Mrs." idea. In this plan, which has been adopted by several groups, each office is held jointly by husband and wife. The plan is received with enthusiasm, for as one husband said: "Now that my wife and I are on the same committee, we wash our dishes together, then go to the committee meeting together. Mary used to go on Monday night, I went on Tuesday, and some weeks we hardly had an evening together. This is my idea of practicing in the home the unity that we talk about in our studies."

The young adult groups have chosen interesting names. They have avoided calling themselves the "Young Married People's Class," for they hope to be able to carry on long after the time when that appellation would be descriptive of them. There are the 'Quaintance Clubs, Mr. and Mrs. Classes, Shipmates, We, etc. The time of meeting depends entirely upon the convenience of the group. Some meet during the church school hour, some at six o'clock on Sunday night, others on a week night. The meetings are weekly, monthly, or semi-monthly, as they find best suited to their needs. In many of the groups there are a generous number of unmarried business people who have outgrown the B.Y.P.U., but who find this fellowship and service activity a challenge.

Following the conference already mentioned, the Fellowship Evenings were launched. Pastors had been asked to furnish the director with lists of young adults in their churches. A working list was received and a file of names by churches was prepared. One of the first groups to organize volunteered to be hosts and hostesses to the young adults in their section of the city, and personal invitations were sent to those whose names had been received. Since then, other groups have rendered the same service, and these Fellowship Evenings have proved the fitness of the name. The entertaining church takes care of introductions, and many unique methods of breaking the ice have been employed. Games are played and refreshments served; then, while all are in a receptive mood the chairman of the Adult Committee asks several folks from organized groups to tell what they are

doing in young adult work. This is done so informally that questions come naturally from the guests, and the usual result is that two or three new groups come into existence. Sometimes a pastor is asked to lead a short, informal conference on some home or family problem. The committee sponsors all these city activities and stands ready to help the local churches whenever needed.

The Challenge of the Future

Last October, another week-end conference was held in the same beauty spot. The general theme was "Christ Challenges." Mr. Oldham was with us for the third time, and he had the assistance of the Director of Religious Education of the Detroit Council of Churches. The theme was divided into "Christ Challenges the Home, the Church, the Community, and the Future." This time the group proved much larger, and every person came in time for the first conference session and stayed through the closing moments of consecration. A warm fellowship prevailed even among those who met for the first time, and they displayed a spirit of seeking for light on the problems discussed. There was little inclination on the part of any to thrust their convictions on others, but each showed himself openminded in searching for new truths. One most encouraging feature was the evident desire on the part of the young adults to find practical ways of service through which they could meet the challenge that had been presented. Their attitude was, "What can we do NOW?"

At the closing session, the committee presented plans for the coming year. Following the system of zoning the Detroit area into districts, as practiced by the Leadership Education Committee, the Adult Committee are adding to their number one couple from each district to serve until the annual meeting in May, when the yearly appointments will be made. These will be persons, assisted by one member of the Adult Executive Committee, responsible for the Fellowship Evenings in their own districts.

They will also promote young adult work in the churches as yet untouched. They will help in the planning of the week-end conference, which in 1942 will be held in the spring instead of the fall. There will be no effort to popularize these conferences, but the emphasis will be on securing a picked group, delegated by their churches, who will come with a sincere purpose and a desire to study.

The closing moments of dedication to the work of the future were led by the chairman of the committee. After speaking of the task that the group had faced together, he reminded them that they were now turning their faces away from the mountaintop experience which they had enjoyed together, and so he asked them to turn from the conference table. As they faced outward toward the task to which they were going, they clasped hands and bowed in silent prayer for strength, courage, and vision to carry on in answer to Christ's call, "Go ye." Each leader in turn then prayed, committing the group to the guidance of the Great Leader as they went forward in his Name. This was a moment never to be forgotten, as was evidenced by the hush with which they left the room.

Several Kodachrome films were taken at the conference. These show the group in action both in the indoor and outdoor sessions. A huge natural bowl near the lake served as the sanctuary on Sunday morning, the beautiful ruby of the sumac, the green and gold of the oaks, mingling with the rainbow hues of the maples, were in vivid contrast to the white clouds floating in the blue sky overhead. It was a fitting place for worship and for Kingdom planning. These films, with pictures from some of the local groups, will be used by the committee in presenting their work to the churches.

Though only the surface of young adult work has been touched, the Committee on Christian Education believes that the foundation which has been laid is sound. They are now ready to encourage a more rapid growth of the work in the coming year.

WHO THESE YOUNG ADULTS ARE

"The young adults constitute a group which cannot be defined in terms of strict age limits. They are, however, those young men and young women who, in their twenties or early thirties, have assumed those social and economic responsibilities by which they have come to consider themselves beyond the young people's department to which they have belonged. Experience shows that programs devised for young people do not meet with satisfactory response when urged upon this group. Programs planned for older adult groups are no more usable. It is increasingly evident that this group has its own specific interests and needs, and that when programs for young adults are co-operatively built, the results are highly gratifying."—From *Materials for Church Work with Adults* (1939-1940). Issued by the Council on Christian Education for use in the Unified Program of the Northern Baptist Convention.

International Sunday School Lessons

Theme for the Quarter: Life of Christ: Studies in the Synoptic Gospels

(Matthew, Mark, Luke)

(First Half of a Six Months' Course)

Aim: Through a connected view of the life and work of Jesus in all parts of Palestine as set forth in the Synoptic Gospels, to give the student a sense of devotion of our Lord to his task of saving men, with a view to winning the pupil's allegiance to Jesus as Saviour and Lord

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON 9—MARCH 1

The Parables by the Sea

Matthew, Chapter 13; Mark 4: 1-34; Luke 8: 1-18

Mark 4: 26-32

Matthew 13: 44-50

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

KEY VERSE: *Never man spake like this man.—John 7: 46*

TO BE READ EACH DAY

Feb. 23. M. How the Kingdom Grows. Mark 4: 26-32
Feb. 24. T. Finding Hidden Treasure. Matthew 13: 44-46
Feb. 25. W. The Separation of Men. Matthew 13: 47-50

Feb. 26. T. A Pointed Parable. 2 Samuel 12: 1-7a
Feb. 27. F. The Method of the Parable. Mark 4: 9-13
Feb. 28. S. One Parable Explained. Mark 4: 14-20
Mar. 1. S. Parables and Commandments. Psalm 78: 1-8

SCRIPTURE SAYS—

By W. W. Adams

A parable is a story or illustration that places something known alongside something unknown, in order to throw light upon the unknown. Jesus made wise use of this teaching device, as the Gospels give abundant evidence. His parables have a naturalness and a pointedness that make his teaching always fresh and gripping.

The parables in today's lesson were not the first that Jesus used. See, for example, Matthew 7: 24-27; 9: 14-17; 12: 25-30. But we now come to the first great group of parables. Read Mark 4: 1-34; Matthew 13: 1-53; Luke 8: 4-18.

Jesus had made one great journey over Galilee (Matt. 4: 23-25). On this journey he gave the Sermon on the Mount (Matt., chaps. 5-7), and performed many miracles (Matt. 8: 5-13).

He was now on a second journey (Matt. 9: 35 ff.; cf. Luke 8: 1-3).

This ministry led to two distinct results: First, throngs of people gathered around Jesus to hear his teachings and to receive his physical blessings. Many of them followed him regularly. Second, determined enemies set themselves to the task of opposing Jesus and of bringing to nought his ministry. These enemies tried many ways to overthrow Jesus' growing popularity with the people.

Jesus went into a house where the Jews accused him of doing his works by the power of Beelzebub (Mark 3: 19-30; Matt. 12: 22-37). He refused the demand for a sign (Matt. 12: 38-45) and would not leave his work to return to his home with his mother and brothers (Matt. 12: 46-50). His kinsfolk, he said, are those who do the will of his Father. Jesus would continue his efforts to accomplish his mission on earth, the inauguration of the kingdom of God. He would adapt his teaching

to his hearers, so that those who would not listen to him would be judged and those who were of willing minds might understand more clearly (Matt. 13: 10-15).

Jesus left the house and withdrew to the seaside. There, from a small boat, he taught the crowds (Matt. 13: 1).

In our lesson for today are five parables, each of which throws light upon some phase of the kingdom of God, or the kingdom of heaven. The terms "kingdom of God" and "kingdom of heaven" stand for the same reality—the rule of God in human hearts and relationships—and may be used interchangeably.

I. The Seed Growing of Itself (Mark 4: 26-29)

Jesus is seeking to help his hearers understand the kingdom or the reign of God. He does this by means of comparisons: the kingdom of God is like this or that. Let us not allow our

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familiarity with these parables to blind us to the important lessons found in them.

1. *The Story of the Parable.* The kingdom of God is thus or so. Jesus is here supposing a case where a man "casts seed into the ground." He sows the seed, then sleeps and rises regularly as the weeks and months come and go. During this time the seed germinates, springs up, and grows. But this is not the point of emphasis. What Jesus is getting at is the fact that the sower "knoweth not how." What happens beyond the sowing of the seed the man cannot understand. He knows *what* happens, but not *how*.

The farmer puts the seed into the soil, but he does not know how the growth takes place. "For the earth brings forth fruit of herself." The phrase "of herself" is the same as our word "automatic"—self-desire or readiness. The secret is not in the farmer's work, the cultivation, the soil, the weather. These all help. The secret is in the earth, where the sown seed brings the essence of life into contact with that in nature. Nature is capable of herself of transforming the essence of life into reality. The process begins, "first the blade, then the ear, after that the full corn in the ear."

The farmer's part is to sow the seed in the right kind of soil at the right season of the year, and in due time to reap the harvest. When the harvest is come, he sends forth the reapers with sickles to gather the harvest.

2. *The Point of the Parable.* God puts life into the seed. In its native surroundings, the soil, this life springs into action. Its germination does not depend on what the farmer does, nor upon his understanding of what is going on. So God puts life into the truth about Christ and the Kingdom. This truth in the human heart, made ready by God's Spirit, springs into action. This action goes beyond man's efforts or understanding. The life comes from God; it is not in us. If the harvest depended on the farmer's efforts and knowledge only, there would be no harvest.

We act and talk sometimes as though the work of the Kingdom depends solely upon our efforts, and as though nothing is real or true except that which we can explain. Remember, however, that the Kingdom is like the seed that grows automatically.

II. The Mustard Seed (Mark 4: 30-32)

1. *The Story of the Parable.* The Kingdom is like a grain of mustard seed. This was perhaps the smallest seed commonly planted by men. Yet, said Jesus, when it is sown it grows up to become greater than all herbs. It even

grows into a tree large enough to shelter birds.

2. *The Point of the Parable.* The people of Jesus' day looked for the kingdom of God that would come in apocalyptic fashion—with dramatic suddenness. Jesus says that the Kingdom will have a small beginning and that through a long process of expansion it will come to full growth. There is no spiritual meaning to be gathered from the seed (size and ingredients), from nature, from the branches, or from the birds. There is only one point to the parable—the expansiveness of the Kingdom.

III. The Hidden Treasure (Matt. 13: 44)

1. *The Story of the Parable.* A treasure was hid in a field. We are told that in times of war or revolution, people often hid their valuables in the earth. In many cases the owner never returned for the treasure. It was the custom in such cases for the owner of the field to claim the treasure. So here, one man found a treasure that had been left by another. He hid it again and, with great joy in the thought of possessing it, went and sold all of his possessions and bought the field.

2. *The Point of the Parable.* Jesus is here seeking to bring people into God's kingdom. What is the value or worth of the Kingdom? More than all other possessions one may have in life.

There is no meaning in the treasure itself, the field, or the hiding of the treasure. Nor is the point in the ethics of the man who hid the treasure from the owner of the field. Some interpreters seek to justify the ethics, on the ground that the man paid the price of the field and that the owner was not cheated. But all this is beside the point. Christ is trying to get his hearers to make their one desire the attaining of God's kingdom.

IV. The Pearl of Great Price (Matt. 13: 45-46)

1. *The Story of the Parable.* Here is a traveling merchantman, out seeking materials to resell for profit. Finding one pearl worth millions, as we would say, he goes quickly and sells all of his other possessions, not just his pearls, and buys the one pearl. Now, the Kingdom is like that.

2. *The Point of the Parable.* As with the hid treasure, the point here is the value of the Kingdom. One should give up all pleasures, possessions, honors for God's kingdom. In this instance the finder was seeking the treasure; this apparently was not the case with the finder of the hid treasure. Later in his ministry Jesus appealed to the rich young ruler to give up all for the Kingdom.

V. The Net (Matt. 13: 47-50)

1. *The Story of the Parable.* It is a simple, familiar story. Men cast a net into the sea, and bring it to shore full of all kinds of fish, the usable and the useless. They separate the two, keeping the good, casting the bad away.

2. *The Point of the Parable.* This is the way God will consummate his kingdom. In this world there are good men and wicked men. There can be no absolute separation of good men and evil men in this world. Men must intermingle. Try as we may, even in the organized work of the Kingdom, some bad will be joined with the good.

Jesus is not discouraging church discipline—there is a place for that. But he is saying that only at the last day the wicked shall suffer complete separation from God.

LESSON APPLIED

By Howard K. Williams

The Simplicity of Jesus' Teaching

Have you ever heard someone say that a speaker is so profound that people cannot understand him? The truth is that the most profound teachers are those who speak most simply. When a person understands fully, he can talk simply and clearly. Think, for example, of the teachings of Jesus. Frequently he used the story method, which is the simplest method of teachings. We call his stories "parables"—stories of common experiences freighted with profound spiritual truths. We must remember, however, that no matter how simple a teaching may be, the learner must have an understanding mind to take it in. Jesus so taught these "mysteries of the kingdom of heaven," that even the simplest minds might understand; yet he knew that some would not understand, because they did not want to.

In the thirteenth chapter of Matthew are several priceless stories which Jesus told concerning the kingdom of heaven. Taken together they describe the results of the presence of the good news of Jesus in the world—the sowing, the growing, the value, and the final result.

The Lessons of the Parables

1. *The Sower.* To the sower who sincerely tries to sow the seed, and sees what happens even as this parable tells us it will happen, there is comfort in knowing that it is not ours to guarantee results. It is ours faithfully to sow and cultivate, and then to wait on God for the harvest. As teachers we must deal with the kind of people whom Jesus describes—the hard-hearted, the shallow enthusiast, the crowded heart too occupied with too many things. We witness the varying fruitage.

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Here are important lessons for the sower. It is for us to see that we sow the seed of the gospel. Nothing else has the life that men need. "In him was life; and the life was the light of men" (John 1:4). Since this is so, we should do all we can to sow the seed of the gospel, in whatever ground we may find. We should not expect all the seed to mature. The farmer does not expect a hundredfold crop. Our part is to plant and to water, and then, in full-est confidence, to leave the increase with God. As Abbott tersely says of this parable, "The first hear, but heed nothing; the second heed, but resolve nothing; the third resolve, but persist not." The fourth group alone bear fruit, and that in varying degrees.

Between this parable and Jesus' interpretation of it, is a passage in which Jesus says that he uses the parable method so that people hearing should not hear and seeing should not see, quoting from the sixth chapter of Isaiah's prophecy. Does this mean that God does not *want* some to bear fruit for him? No, for that interpretation would be contrary to the general teaching of the Scriptures. It means that the stories Jesus tells of common things are plain and clear, if the listener will open his heart and mind and will, but if he does not, then even the clearness will be taken away and the hearer will not really hear.

An elderly lady came to me with tears in her eyes and told me of her younger sister. "She will have nothing to do with me, because our ideals are so different and I won't drink with her." The younger sister and her husband were once active Christians and workers in the church. Then money, which came too fast, turned their heads and hardened their hearts. They saw, but refused to see; they heard, but refused to hear. Truths once dear became vague and more vague. It was not long before the young couple turned against Christ and all their Christian friends.

2. *The Tares*. Here we have another parable interpreted by the Master. Note the two kinds of seed, the wheat and the tares. In the spiritual life there are *only* two kinds, the seed sown by the Son of man and his followers, and the seed sown by the devil. The one springs up to life; the other, to death. The good seed are children of Christ's kingdom; the evil seed, children of the devil. There is no middle ground.

Note that while the wheat and the tares are growing there is no time to judge between them. We do not know which is which. In pulling up the tares we may pull up wheat. We must therefore let each grow until the harvest. There is a strong tendency in each of us to decide that this one and that one

is a child of the devil, but how can we be sure our judgment is right? Only time will reveal the truth.

Note also Jesus' assertion of the fact of judgment. What terrible words are these falling from the lips of the kindest of men, even the Son of the Eternal God! Read them slowly—verses 40-42. Yet what glorious words from those same lips! Read them—verse 43.

3. *The Mustard Seed*. Where there is life there is growth, no matter how small the beginning. What wonders in the microscopic life! So in all nature, the seed and the flower, the acorn and the oak. To the Jews the mustard seed, though very small, was a marvel of God's creation. So Jesus used it as an illustration of how his kingdom, starting with a few disciples, would become mighty, a place of refuge. This was the prophecy of Micah regarding Bethlehem: "Though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler of Israel" (Mic. 5:2). This same truth of great things from small beginnings where there is real *life* is repeatedly taught in Christian history. Consider the early church, faithful groups such as the Waldenses and the Lollards, the Protestant Reformation, the missionary enterprise. Perhaps your own church, or your own class, is an example. "Despise not the day of small things!" Only be sure there is *life*!

4. *Leaven*. What a simple, humble illustration, and yet how significant! The life of the yeast plant simply gets into the particle next to it, gives it life, and continues the process until "all is leavened." So the kingdom of heaven grows, by life touching life—the life of Christ in the life of man, bringing the life-giving touch of Christ into the lives of others. The failure of Christianity to effect greater change in the world than it has effected may be rightly attributed to the failure of individual Christians to act as leaven. We may wonder why God chose such a precarious method of saving the world, but we must know that the crowning dignity of man is to be a co-laborer with Christ in the world's redemption. The question we should carefully ponder is this: Is Christ so real to me that he becomes real to others whose lives I touch?

5. *The Treasure and the Pearl*. These parables present the worth of the kingdom of heaven. We are told that the most valuable diamond mines in Africa were discovered through seeing native African children playing in the dirt with stones that proved to be diamonds. These children were entirely ignorant of the value men placed on diamonds.

Regarding the kingdom of heaven, only Jesus knows its full value. When he speaks on this subject, we should

listen attentively. Jesus tells us that if a man gives up everything he has in order to secure the Kingdom, he has made a good bargain. Both parables teach this lesson, and the added one that each person must appropriate the Kingdom by his own action. He must buy it for himself. No one can buy it and give it to him.

6. *The Net*. This parable is a climax to the chapter. The seed is sown and variously received; evil is constantly at work. Only by a joyful choice of Christ as the chief good can the kingdom of heaven come. Someday the net will be drawn, and the good shall be separated from the wicked. No amount of trimming or argument can successfully refute this plain, clear, awful teaching of Jesus.

"Do you understand?" Jesus asked. And now he asks you and me, "Do you understand?"

But, alas, some were offended in him, because they did not like the truth he taught. And many are offended in him today. "He did not many mighty works there because of their unbelief." Can he do more in this generation?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people understand (1) Jesus' method of teaching by parables, and (2) his teaching concerning the kingdom of God.

The Plan

1. Understanding Jesus' Method of Teaching by Parables

2. Jesus' Teachings Concerning the Kingdom of God. (See list of parables below)

3. The Kingdom of God Captures a College Student

4. For Further Discussion

The Procedure

A few years ago seminary students spoke facetiously of "sky-scraper sermons"; that is, sermons constructed of "one story after another." And yet the story method seems to have been with Jesus a favorite form of teaching. Today's lesson relates nine different stories, or parables, which Jesus told to illustrate the meaning of the kingdom of God.

Starting the lesson with a discussion of Jesus' use of parables, as presented in *Young People's Class*, under the heading "As We Begin," point out especially the fact emphasized that "the parable has only one central meaning."

Have the class study each parable with the purpose of discovering its cen-

tral meaning. Place a brief, succinct statement on the blackboard, following the title of each parable, as follows:

1. *The Parable of the Soils* (Luke 8: 4-18). Requisite to citizenship in the kingdom of God is a willingness to receive the truth, and to live by it steadfastly.

2. *The Parable of the Patient Husbandman* (Matt. 13: 24-30). Patience is needed in the work of the kingdom. Those not meeting the requirements for citizenship will ultimately be doomed.

3. *The Parable of the Mystery of the Kingdom's Growth* (Mark 4: 26-29). We do not create the Kingdom, we simply meet the conditions and God effects its growth.

4. *The Parable of the Mustard Seed* (Mark 4: 30-32). The growth of the Kingdom will be slow but certain. Starting with a small beginning, it will gain world-wide significance.

5. *The Parable of the Leaven* (Matt. 13: 33). Slow permeation is the way the Kingdom grows. It works quietly, but the day will come when it will have transformed the whole of life.

6. *The Parable of the Hid Treasure* (Matt. 13: 34). Citizenship in the Kingdom is worth more than all one's earthly possessions.

7. *The Parable of the Pearl of Great Price* (Matt. 13: 45-46). Citizenship in the Kingdom is the highest value which anyone can possess.

8. *The Parable of the Drag Net* (Matt. 13: 47-48). There will come a winnowing process by which those who reject the Kingdom will be separated from those who accept it.

9. *The Parable of the Householder* (Matt. 13: 51-52). The message of Jesus concerning the Kingdom has vital points of contact with the old, but it includes new conceptions which must be added to the old.

The Kingdom of God Captures a College Student

One of the great Kingdom-builders and Christian statesmen of our time is Dr. John R. Mott. For years, he has exerted a profound influence upon the thinking and lives of college students around the world. Perhaps his special interest in winning college students for Christ and the Kingdom can be traced to an incident in his own life while attending college.

As a young man, John R. Mott had entered an important secular university to prepare for the legal profession, and with a money-making motive in view. Out of curiosity, he went to hear a prominent cricketer and graduate of Cambridge who was advertised as bringing a message from the students of Britain.

The speaker began with the words, "Seekest thou great things for thyself? Seek them not." "Seek ye first the kingdom of God, and his righteousness." As the speaker continued, his words stuck into the mind of student Mott like barbs, and stirred his conscience, so that later Mott went to his room and engaged in his greatest soul-struggle. Finally he accepted as the governing principle of his life the words of Christ, "Seek ye first the kingdom of God, and his righteousness."

"Then," John R. Mott tells us, "I wrote to my father that he might now dispose of the business that he was holding for me, an only son, that I had heard the call of my Lord and Master. Since then I have heard many calls, some to enter business careers of great promise as far as worldly advantages were concerned, some to devote myself to government service, some to the presidency of leading universities, some to become chief executive of important social betterment agencies, but in each case I decided I should best carry out Christ's mandate for me through a specialized service for youth. For fifty years and more, youth and its service has been my chief concern."

Have you, too, heard Christ's call to seek first the kingdom of God? What plans for your life are you making in answer to his call?

For Further Discussion

1. What place has the kingdom of God in the teachings of Jesus—little, much, largest?

2. Analyze the parables of Jesus to discover whether they conform to these three rules of storytelling:

a) Begin the story with a sentence that arrests attention.

b) Relate the story with emphasis on the plot, and without excess verbiage.

c) Let the story tell its own moral; do not spoil the story with an anticlimactic relating of the moral.

3. The parable called in this lesson "The Parable of the Soils" is more frequently termed "The Parable of the Sower." Which is the more accurate, and why?

4. What is the kingdom of God?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Truth Revealed.

PRELUDE. "Come, We That Love the Lord."

INVOCATION.

"Love divine, all love excelling,
Joy of heaven, to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown."

WORD OF DIRECTION. "... [God] left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 17).

HYMN. "The Heavens Declare Thy Glory, Lord."

SCRIPTURE. Matthew 13: 1-13.

PRAYER. O Lord God of truth and beauty, thou revealer of the hidden things of this world and of the world which is to come, grant to each of us today, we pray, a fresh vision of thy kingdom as it is foreshadowed in the beauties of thy creation. Amen.

HYMN. "I Love Thy Kingdom, Lord."

THOUGHTS ON THE THEME.

"Tell me a story," pleads the child; or, "Show me some pictures." Older young people and adults often have the same desire, though they do not admit it. The festivals and pageants and mystery plays of the church of an earlier age were planned to teach in a pictorial way. Perhaps we have lost something of value in making our preaching and teaching too prosaic.

And yet, we have the same stories and pictures round about us that Jesus used in his parables. The ever repeated story of the resurrection of growing things in the spring, the cycle of the seasons, sunlight and shadow—all these are crying out stories which the Creator intended we should learn. Besides the truth revealed in nature we may easily contemplate the results of our own actions, and of the actions of other men. Fire will burn, and evil will wound. Oh, the world is full of stories such as we have in the New Testament, and all are witnesses of the truth as taught by Christ!

CHORUS. "Send Out Thy Light and Thy Truth," or one stanza of "This Is My Fathers' World."

SCRIPTURE SUMMARY.

"I would seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable; marvellous things without number: who giveth rain upon the earth, and sendeth waters upon the fields" (Job 5: 8-10).

"Truth springeth out of the earth;
And righteousness hath looked down
from heaven."

—Ps. 85: 11 (A.S.V.)

"Ye shall know the truth, and the truth shall make you free" (John 8: 32).

CLOSING HYMN. "Thou Whose Almighty Word."

BENEDICTION. From this house where we have sung thy praise, O God, let us go into a world which shows forth thy praise. And teach us, we beseech thee, to live thy praise. Amen.

Discovering Why People Drink Beverage Alcohol

Genesis 43: 34; Psalm 104: 14-15; Proverbs 31: 4-7; Ecclesiastes 2: 1-3, 10-11; Isaiah 56: 12; 1 Corinthians 10: 6-7

Genesis 43: 34

34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Psalm 104: 14-15

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

Proverbs 31: 4-7

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

Ecclesiastes 2: 1-3, 10-11

1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Isaiah 56: 12

12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

1 Corinthians 10: 6-7

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

KEY VERSE: *Wine is a mocker, . . . And whosoever is deceived thereby is not wise.—Prov. 20: 1*

TO BE READ EACH DAY

Mar. 2. M. Drink and Heredity. Judges 13: 2-7

Mar. 3. T. The Appetite for Strong Drink. Isaiah 24: 5-12

Mar. 4. W. Drink and Disaster. Joel 3: 2-8

Mar. 5. T. When Leaders Drink. Isaiah 28: 1-7

Mar. 6. F. A Total Abstainer. Luke 1: 13-17

Mar. 7. S. God Will Not Acquit the Wicked. Nahum 1: 1-10

Mar. 8. S. Drunkards and the Kingdom of God. 1 Corinthians 6: 9-12

SCRIPTURE SAYS—

By W. W. Adams

Alcohol, liquor, drunkenness! One wishes one could forget the whole sickening scene. Round and round we go—preaching, reading, thinking, lecturing on the evils of the liquor traffic, repeatedly shocked at the tragedies resulting from the use of alcohol as a beverage. Yet, seemingly, the situation is growing worse.

Our task is made even harder by the coming of war. War brings our baser natures into their fullest expression. We are shocked to learn, not from hearsay, but from reports of firsthand observers, of conditions in and around our army camps, due in large measure to drinking.

We live under terrific strain. The forces of the underworld are running loose. What can defeat them, and bring sanity and order back to us? Surely we shall need God's help. One can hardly be at ease when one remembers that we are relying so heavily on material forces. We long for the assurance of moral and spiritual power that alone

will make our nation secure. In our praying for God to bless our nation and to bring peace to our world, we must make room for the fact that God deals with men and works through men.

So let us look again at the question of beverage alcohol. We have God's promises that no effort made for him and the right is ever lost. This lesson directs attention mainly to the causes that lead men to drink, only incidentally to the results. The six passages of Scripture printed in today's lesson, considered in their settings, reveal clearly several causes that lead men to use alcohol as a beverage.

I. Social Merriment (Gen. 43: 34)

Read the context, beginning at Genesis 43: 16. Jacob's sons, including Benjamin, now return to Egypt for more food. They do not know that they are dealing with their own brother, now ruler of Egypt. In this second encounter with Joseph, the brothers finally sit down with him to a feast. Joseph knows how anxious and fearful his brothers are. He desires to allay their fears and to prepare them for his next plans in testing them and in preparing to reveal

himself to them. He does two things on this occasion. First, he divides his own food with them. Second, he leads them in drinking and making merry. In the Orient this was and is a choice way for a host to honor his guest.

Much drunkenness begins in this sort of way! People are seeking only to be friendly, pleasing, helpful. Many people, after becoming drunkards, say that they got their start in situations "just as respectable" as the feast of Joseph and his brothers. At the home of a friend, at a cocktail party, in celebrating some great achievement, people engage in social merriment that frequently leads to individual and group tragedies.

II. Pleasing Sensation (Ps. 104: 14-15)

Read all of this beautiful psalm. The singer calls on his soul to "bless Jehovah." Then he enumerates many reasons why his soul should bless Jehovah.

Note that from verse 10 he is describing the blessings that result from the rain or water that God provides—how beasts and birds draw life from the waters, how the earth is filled with the fruit of God's work.

The tragedy of the situation, however,

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lies in the use man often makes of God's blessings. He uses the fruit of the vine, not for food, but as an intoxicant; not as a blessing, but as a curse. Wine at first seems to cheer his heart, but frequently in the end it breaks his heart.

III. Easing Pain (Prov. 31: 4-7)

A mother is counseling her son, King Lemuel. First she deliberates on what to tell him. Then she reaches a decision. Here is some of her advice: Do not misuse your mental, emotional, and bodily strength. Do not give your heart (ways, deeds, course of life) to those people and practices that destroy kings. Kings and princes, rulers and leaders, must not drink wine and liquor.

Why this prohibition? Rulers need all the memory, clear vision, and sane reasoning of which they are capable. Drinking rulers forget the law and pervert justice, and innocent people suffer from their mistakes.

Strong drink is frequently used by people in trouble. They say it helps them to ease pain and to forget their sorrows. That point of view is assumed in this passage. Here is a person condemned to die and awaiting execution. He has a heavy, bitter heart. Strong drink would ease his pain! These words may be given in sarcasm, to drive home the warning that wine is certainly not to be given to those who expect to live, and particularly if they expect to administer law. Even so we could not draw the conclusion from these words that it is right to deaden the consciousness of condemned criminals with liquor.

Many people excuse themselves for using liquor by saying that it helps them to forget their pains and sorrows. But we should remember that it is much easier for Christians to rebuke others for using liquor for this purpose than to help these people overcome their problems.

IV. Seeking the Good (Eccles. 2: 1-3, 10-11)

Many people, despairing of ever reaching the good they crave and have sought to achieve, drown their disappointments in an artificial, make-believe world.

The passage of Scripture now before us is exceedingly informing. In Ecclesiastes 1: 12-18 the writer describes how, in search of the good, he tried worldly wisdom only to find emptiness and grief. Then in the first eleven verses of the second chapter he tells how he decided to plunge into pleasures.

Read this entire passage. Note these facts:

1. The writer points out how he tasted life by the processes of mirth. Only vanity resulted.

2. What of laughter? That light

joviality that goes with prosperity, luxury, and leisure! Laughter, in its proper place brings blessing, but when it is made the chief good, the main object in living, it is only "madness"—it becomes a mockery to one's desires.

3. Then he decided to try wine and folly. He would throw himself into banqueting and all the pleasures that accompany worldly living. He would still acquaint his heart with wisdom, would hold onto his wisdom and determine his ways by it. He would never lose control of himself. He would plunge into these things enough to discover "what was that good for the sons of men" to do while they live on the earth. Now review the works to which he gave himself, while clinging to his wisdom (vss. 4-9).

4. Note the outcome of this reckless adventure into the ways of sin. So we would say, he went the limit; he withheld nothing that would please him and give him joy. The full reward of all his physical labors was fullness of physical pleasures. As before, however, that perfect happiness fled from him. There was only emptiness, vanity, and striving after wind.

How many thousands of men and women, boys and girls have tried to realize themselves in drinking and other forms of carnal living, only to end up in emptiness—nothing satisfying accomplished, and their powers dissipated!

V. Insatiable Craving (Isa. 56: 12)

Read Isaiah's vivid description of Israel's faithless rulers (Isa. 56: 9-12). These watchmen are blind leaders, without good sense. They are like dogs that dream, or sleep, or eat, and yet never bark to warn of approaching danger. So with Israel's shepherds: they are senseless, selfish gluttons. They spend their time in drinking parties. They are always inviting one another and their friends to drink with them—modern cocktail parties and worse still. They plan these things day after day. Tomorrow we shall have another one—even more wine and liquor. Insatiable appetite! One drink calls for two more. The craving ever increases. And this among the people's leaders!

VI. Unwillingness To Learn (I Cor. 10: 6-7)

This is another reason why people drink liquor: they are not willing to learn from the mistakes and losses of others. Read 1 Corinthians 10: 1-7. Paul directs attention to the experiences of fathers of the Hebrew nation—how God had directed their paths and protected them from harm. Yet Israel sinned in lusting for the flesh pots of Egypt, and so they perished in the wilderness.

We should profit from the mistakes of others. We should not lust after evil things, as Israel did. The idolatry that led them to make the golden calf and then to eat, drink, and play (dance), only to suffer for it all, should be a warning to us. I once knew a father of six sons who, disregarding the experiences of others, drank and taught his sons to drink. He lived to bury two of them in drunkards' graves! Will we ever learn?

LESSON APPLIED

By Howard K. Williams

Counterfeit

A counterfeit is an imitation of the real thing. It represents an attempt to pass off something worthless as the genuine article. There are skillful counterfeiters who make currency notes or coins so nearly like the real thing that many people cannot detect the difference. Sooner or later, however, counterfeiters are caught and punished for their crime.

Now, there are other counterfeits besides currency and coins. Sometimes people pass themselves off as other than what they really are, but sooner or later their real selves are revealed. Then there are counterfeiters of qualities. For example, Ananias and Sapphira wanted to be thought of as generous and devoted like Barnabas, and so they tried to counterfeit him (Acts 4: 36—5: 5). But they were unveiled.

One of the biggest counterfeits is alcohol. Liquor advertisers and advocates play upon the gullibility of people; they try to pass this counterfeit on them and often succeed. Note the attractive advertisements—a country road, a beautiful horse, a beautiful girl, a stalwart youth, as though liquor and these were associated. The advertisements never picture a drunken man, a broken home, or a wrecked automobile! Comradeship, merriment, health, vigor, exhilaration—all these and more are counterfeited by intoxicants.

Let us now examine the passages of Scripture selected for this study to see what light they throw on the problem of alcoholic beverages.

God Made the Material (Gen. 1: 11-12)

In this passage we are told that God made the herb-bearing seed and the fruit-bearing tree, and saw that what he had made was good. You have heard people say, "God gave us the material out of which alcoholic liquors are made, grain and fruit, and so he must have meant for us to use them." Very well, by the same token, he made the ores out of which men make bombs and ammuni-

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tion and poisonous gases. So why not use them? The answer is: What *God* made was good, but *man* may take these things and misuse them to his own hurt. A poison may be very important as a remedy, but very harmful as a beverage.

An Ancient Custom (Gen. 43: 34)

Some will say, "They used liquor in Bible times. It did not hurt them. Take, for example, the case of Joseph and his brethren. Joseph gave them to drink, and to the one he would honor most he gave five times the quantity that he gave to the others." Such people can quote the Scriptures glibly to make out their case for liquor, and, from their point of view, they can prove their point, as one always can if one quotes the Scriptures in a certain way. The Bible does mention the use of liquor. Noah got horribly drunk, and Belshazzar lost his kingdom through a carefree drunken banquet. But even then men saw that liquor was a curse, and that is the viewpoint of the Scriptures as a whole. So the wise man said, "Wine is a mocker, . . . and whosoever is deceived thereby is not wise." The fact that the Bible refers to the use of intoxicants is no indication that its writers approve of them. The Bible refers also to such evils as theft, murder, adultery, war, but certainly it does not sanction them.

Nourishment (Ps. 104: 14-15)

"It is good for you," the drinker will tell you. "It bucks you up. It is food." As a matter of fact, it does none of these things. Alcohol is not a true food; only in a limited sense can it be spoken of as a fuel foodstuff. The president of a large manufacturing company said, "A man can't produce good goods with his skin full of liquor, because as any man who has used liquor much knows, its attraction comes from the delightfully carefree condition it produces. Production of good goods is a painstaking process and calls for skill in manual operation and great attention to details. The production methods used today are an incentive for a man to get out of himself all his energy will permit, and if this energy is used up by alcohol, it cannot go into production." As a "bucker up," an energy-producing food, liquor is out. It does not buck up, it *slows* up.

Escape (Eccles. 2: 1-3, 10-11)

Some kind of escape mechanism is sought by many persons today. They want "to get away," to escape the responsibilities and concerns of life. "Why do you drink?" a man asked a Manchester mill-worker. Quick as a flash the man replied, "Because it is the shortest way out of Manchester." The only trouble with this method is that it does not take into account the return trip to

Manchester, in terms of headaches, heartaches, penury, remorse, ill health. It is said that many people do not actually like liquor, but they like the immediate effects, the sense of carefree power and freedom that it produces. The writer of Ecclesiastes, who tried everything in order to find the answer to a satisfactory life, said, "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom." But his mind concludes later that such a course is "vanity." So it is in every case of the person who tries to escape by any other method than meeting life and conquering.

Conquest (Isa. 56: 12)

In *Christine Alberta's Father*, H. G. Wells pictures the poor father, governed and controlled by his wife, as finding great joy in assuming the character of "Sargon I, King of Kings." Many a man seeks this sense of victory in liquor. He becomes monarch of all he surveys, like a boy playing that he is a great conqueror. But drinking does not *make* him a conqueror. Rather, it takes from him the very ability to be a conqueror. Alexander of Macedon, who wept because he had no more worlds to conquer, died at the age of thirty-three, conquered by alcoholism. Alcoholism leads to defeat, not to victory.

Habit

We might add to these reasons why men drink, perhaps the greatest reason—habit. No one knows that he can stop drinking, even if he drinks only one glass. And everyone knows that once the habit is formed, the man is doomed to drink. Only the Spirit of God entering into his life can free him and make him a new man. You may think this is an overstatement, but the history of mankind proves its truth. We are free to choose the first drink; after that we may never be free again from the influence of intoxicants. The best way to avoid the last cup is never to take the first. Let people dare you! Don't take the dare!

Conclusion

Whatever excuses people may give for drinking intoxicants, one great principle stands out in the verses chosen for our lesson text.

Drinking is not for kings. (Prov. 31: 4-7.) What an eloquent, expressive passage this is! Note the repetition—"It is not for kings, O Lemuel, it is not for kings"! Wine, says the writer, may not hurt much those who are about to die, or those who are already bitter in soul, or those who are helplessly poor and haven't anything, but if any man wants to be a king, he cannot afford to drink liquor. If you drink you cannot be king

in the air, for pilots must not drink. You cannot be king on the railroad, for engineers must not use drink. You cannot be king in navigation, or industry, or in mechanics, or in any other important place where precision, decision, and accuracy are concerned.

This same fact is emphasized in 1 Corinthians 10: 1-7. Here Paul speaks of the fathers in Israel, all of whom had opportunity to drink of the "spiritual Rock" in the wilderness. All, however, did not drink of that Rock; some sought pleasure and satisfaction in other things, among them alcohol. As a result of this they "were destroyed of the destroyer."

Dr. John H. Kellogg well says, "Alcohol shrivels the nerve cells and impairs every mental function—weakens the heart—lowers vital resistance—is a race poison. The American Medical Association condemns alcohol."

The First World War emphasized the need of sobriety, and prohibition came. The carefree days after the war, however, brought repeal. Now we are engaged in the Second World War. Would it not be every man's patriotic and religious duty, even now, to work to the end that this evil be banished from our nation, never to return?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people evaluate the reasons why people drink.

The Plan

1. Introduction, "As We Begin"
2. Why People Drink
 - a) Drinkers Say, "Alcohol Is a Stimulant"
 - b) Drinkers Say, "Alcohol Is a Food"
 - c) Drinkers Say, "Drinking Is a Personal Privilege"
 - d) The Drinker Says, "Drink Helps Me To Forget"
 - e) Drinkers Say, "Curiosity Led Us To Drink"
 - f) Drinkers Say, "We Started Drinking Because of Social Pressure"
 - g) Drinkers Say, "We Drink for Business Reasons"
 - h) Drinkers Say, "We Drink Because We Have To"
3. For Further Discussion

The Procedure

In *Young People's Class*, Dr. John Calvin Slemph suggests an introduction to today's lesson, under the title "As We Begin." He then proceeds to discuss four motives for drinking, expressed in the drinker's words, "Alcohol is a stimulant," "Alcohol is a food," "Drinking is a personal privilege," and "Drink helps

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me to forget." To these, we add four additional reasons why some people drink beverage alcohol.

Drinkers Say, "Curiosity Led Us To Drink"

"I wonder what it tastes like?" "What is the 'kick' which drinkers experience?" "How much could I drink without becoming intoxicated?" It is perfectly natural for such questions to enter the minds of young people. They have heard beverage alcohol both praised and condemned. From parents, school, and church they have learned about its evils. In ads and movies they have seen drinking associated with cleverness and glamour.

Torn between these conflicting claims, youth frequently decides to settle the question through experimentation. The urge to take part in experimental drinking can be overcome by a candid, scientific description of alcoholic beverages, their harmfulness to health, and their stupefying effect on the nervous system and brain. An adequate knowledge is the best antidote to curiosity.

Drinkers Say, "We Started Drinking Because of Social Pressure"

Jim gets in with the poolroom gang, soon accepts their standards, and conforms to their practices, including that of drinking. Peggy gets a job with a firm whose employees habitually lunch together in a tavern near by. They all order drinks with their meals, and Peggy is finally induced to be a "good sport" along with the rest.

Innumerable persons in similar circumstances, however, have learned to maintain their standards with graciousness and dignity, without giving offense to those who differ.

Drinkers Say, "We Drink for Business Reasons"

"Said one young man, 'The head of my department in the factory where I work gives parties and expects us all to attend and to drink—not just a little.' . . . A businessman kept whiskey in his office and offered it freely to interviewers with whom he did business, on the theory that he could drive a more favorable deal if he could get his victim half-drunk. . . .

"Let us examine the issues presented by these real life situations. The young man in the factory was disgusted and disillusioned by what he saw at the drinking parties conducted by his foreman. Furthermore, he discovered that the same tyranny that demanded every man to attend the parties made for unfair working conditions, and that the morning after these parties, the foreman and 'all the boys' were generally disagreeable. . . .

"The businessman with his office stocked with liquor to 'influence' the victims of his 'big deals' strikes us as pursuing conspicuously unfair trade practices. It was part of his scheme to drink sparingly while he gave the impression of drinking as much as his prospect. . . . He had instructed his salesmen to employ similar methods. . . . Insurance statistics reveal that drink invariably increases the odds against business success."¹

Drinkers Say, "We Drink Because We Have To"

Or that is what many drinkers would have to say if they told the truth. William A. White, M.D., late superintendent of St. Elizabeth's Hospital, Washington, D.C., once claimed that out of every ten drinkers, three will become addicts who will be unable to break the habit. The late Dr. W. J. Mayo confirmed this statement, and added that while three out of ten drinkers would become addicts, it is not possible to predict in advance which of the ten will become so addicted.

For Further Discussion

1. List on a blackboard several reasons for drinking. Then list the fallacies and risks of each.
2. What are the motives for drinking suggested by Genesis 43:34, Proverbs 31:6, Isaiah 56:12?
3. What are some reasons for abstaining from alcoholic beverages?
4. Has the church any responsibility for providing recreational opportunities for young people, to offset the influence of beer parlors, dine-and-dance establishments, and other low-class amusement places?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Mysterious Motives.

PRELUDE. "Serenade," Schubert.

HYMN. "Stand Up and Bless the Lord."

PRAYER. (Possibly by a young person.) May we never leave thy house, O our God, but remain in it all the days of our lives. May thy house be everywhere to us. May we feel when we enter our homes that we are going into thy temple, an atmosphere of holy service. May we see all its duties consecrated. May we make our houses thy house. May we consecrate each word and look and deed to thee, and build an ark of refuge for the common wants of the day. Enter thou, O God,

¹ *An Old Fight in a New Arena*, Carter and Cober, The Judson Press, 1940, 60 cents.

as our unseen Guest and Master. Amen. (Adapted from a prayer by an unknown author.)

SCRIPTURE. 1 Corinthians 6:9-20.

HYMN. "I'm Pressing on the Upward Way."

A PROBLEM STATED.

Look with me at two men.

One is wearing a frayed overcoat, shoes run down at the heel, a soiled shirt without a necktie, an old, crumpled hat. His hair is long and unkempt. His eyes are reddened and shifty. The more respectable people in the neighborhood speak of him as "that old sot." At the police station he is recorded as a "Chronic Alcoholic." Children fear him, or jeer as they pass by. Men of his own generation ignore him. He is often given shelter in rescue missions.

The other man is always well, and neatly dressed. He looks upon the world with a steady, kindly eye. His neighbors refer to him as "our outstanding citizen." His name has never been written on the police records. Children look up to him, and express the ambition of being like him when they grow up. The men of his own age never leave him out of a civic committee or project. He contributes generously to the work of the missions.

What is the essential difference between these two men? Quickly we answer: "One drinks and the other does not drink." But the difference lies deeper than that. Why does one drink? We easily call to mind the arguments of heredity, family environment, misfortunes. But these arguments fail, because the two men are brothers! The same life influences have been brought to bear upon each man. So we must look deeper for the motive.

We remember, "Judge not, that ye be not judged." A motive is one thing of which we can never be sure. However, we may ponder the mysterious drives of the human soul in order to avoid the same pitfalls. Perhaps the most frequent motive or reason for drinking beverage alcohol, either occasionally or to excess, is the love of the easy way, and the dread of the hard road. To follow others is easy; to break your own trail is hard. To accept suggestions is easy; to stick to a firm set of morals is hard. To bring on forgetfulness of sorrow or responsibility by a narcotic is easy; to overcome sorrow and live up to responsibility is hard. It is safe to say that a large majority of drinkers are disciples of the "easy way out."

HYMN. "Am I a Soldier of the Cross?"

PIANO RECESSIONAL. "Fight the Good Fight with All Thy Might."

The Mighty Works of Jesus

Matthew 8: 23-34; Mark 4: 35-41; Luke 8: 26-56

Matthew 8: 23-34

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

KEY VERSE: *What manner of man is this, that even the winds and the sea obey him?—Matt. 8: 27*

TO BE READ EACH DAY

Mar. 9. M. The Winds and the Waves Obey. Matthew 8: 23-27

Mar. 10. T. Power To Cast Out Demons. Matthew 8: 28-34

Mar. 11. W. Healing the Blind. John 9: 1-11

Mar. 12. T. Miracles Not for Show. Luke 23: 6-12

Mar. 13. F. Miracles and Moral Improvement. Acts 19: 11-20

Mar. 14. S. The Significance of Miracles. John 6: 26-35

Mar. 15. S. God's Great Works. Psalm 111: 1-10

SCRIPTURE SAYS—

By W. W. Adams

Christians today do not all agree about the miracles of Jesus. Some deny the reality of these mighty works, accounting for the records of them in our Gospels in various ways, but never conceding that Jesus actually wrought supernatural deeds. Others accept these stories as true to fact, and believe that their only purpose is to prove that Jesus was divine, the Son of God, our Saviour. Still others not only accept miracles as historically true in Jesus' life, but believe also that they indicate something of the nature and scope of the good works to which Christians today should devote their efforts. Here again there would be two groups. One would claim that in cases of illness or other misfortunes, believers should call upon God in the name of Jesus to heal or remove the difficulties supernaturally. The other would feel that before believers should call upon God for supernatural power they should first use all natural resources and means, applied according to natural law.

Modern science and psychology have neither explained Jesus' mighty works nor explained them away. Many intelligent people therefore believe in demon-possession. To deny the reality of demons removes many difficulties, but creates as many as it removes. Denying their reality does not explain the records

of Jesus, nor the behavior of human beings as we know it today. Although they may not always use the term, modern missionaries cannot account for the behavior of many people in other lands apart from demon-possession.

There is room for a fresh study of Jesus' mighty works—their nature and purpose. Look for a moment at their purpose. To put it simply, a great many people feel that Jesus' only purpose in performing mighty works was to advertise himself, to prove the identity of his person and to draw men to him as Saviour. Now, his miracles did render that service, and still do. But the records give a much fuller picture than that.

1. Jesus used miracles to manifest his own glory and the glory of the Father. One thinks of Jesus at the wedding feast (John 2: 1-11) and the raising of Lazarus to life (John 11: 1-46). On many occasions we find Jesus relying upon his works to reveal his origin, nature, and mission. "The . . . works that I do, bear witness of me, that the Father hath sent me" (John 5: 36).

2. Jesus used miracles to answer the people's call for mercy. Take, for example, Jesus' response to the call of the blind (Matt. 9: 27-31).

3. Jesus used miracles to answer the call of men on behalf of their needy friends. Note the faith of the friends of the paralytic (Mark 2: 5), and the faith of the owner of an ill slave (Matt. 8: 10).

4. Jesus used miracles to create opportunities to teach. At least, his works served this purpose. On scores of occasions men came for bodily healing and went away with healing for body, mind, and soul.

5. Jesus used miracles to express his compassion for suffering, needy men. (See Matt. 14: 14.) Jesus suffered with suffering people. Their sorrows, needs, and pains became his own. Because he preferred to see people well and not diseased, Jesus wrought works of mercy on men's bodies. And the record shows that Jesus corrected all kinds of physical defects in men: hunger, blindness, dumbness, paralysis, fever, lameness. He even raised people from death to life. This service he rendered to suffering humanity when, instead of advertising himself, he was attempting to conceal his whereabouts. This consideration itself proves that Jesus' works filled a more significant purpose in his ministry than merely to prove his power.

Two of Jesus' mighty works are included in the lesson now before us.

I. Calming the Troubled Sea

1. *The Company Crossing the Lake.* Jesus entered a boat and his disciples followed him. It is clear that these disciples were in the boat with Jesus, although there were "other boats" in the journey (Mark 4: 36).

2. *The Storm.* The Sea of Galilee lies 682 feet below the level of the sea. It is surrounded by high cliffs, or moun-

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tains, with deep gorges. Wide differences in temperatures between the sea itself and the mountains around it often cause sudden, violent storms to sweep the sea. This was a "great tempest," and "the ship was being covered, filled." Meanwhile Jesus "was sleeping," with perfect trust in his Father's care.

3. *Appealing for Help.* The disciples did three things: they came to Jesus, they awoke him, and they spoke to him. They voiced an urgent appeal: "Lord, save us now, we are perishing." Mark's record indicates a scolding mood: "Do you not care that we are perishing?"

4. *Results.* There were several results. Jesus rebuked the disciples. "Why are you fearful?" he asked. You little-of-faith people! These men had wide experience with storms on the Sea of Galilee, but they were afraid. Then Jesus "rebuked the winds and the sea." Mark gives us his words: "Peace, be still" (Mark 4:39). Literally, "Be calm, hushed; be muzzled, quiet." The most astonishing result followed: "There was a great calm." Nature obeyed her master. "The men marvelled." What kind of man is it who can make nature thus obey him? Mark and Luke both say that the disciples "were afraid." Who would not have been?

We should not forget that Jesus performed this miracle out of compassion for his disciples, and not to impress them with his power. He did wish to impress them with the importance of trusting God under all circumstances. And we Christians of today need to profit by that lesson, to trust God in all the storms of life, and to persuade others to trust him.

II. Freeing Demon-possessed Men

1. *Coming to Shore.* "They came into the country of the Gadarenes." Another reading has "Gergesenes," and another "Gerasenes." All three terms probably refer to a small village, Khersa or Gerasa, among the cliffs on the eastern shore of the Sea of Galilee.

2. *Two Demon-possessed Men.* Mark and Luke have only one man, Matthew has two men. This difference matters little. Mark and Luke do not affirm that there was *only* one. One may have been more fierce and impressive than the other.

These men were wild, pathetic creatures, ferocious madmen. Mark gives more details than does Matthew. Read his description. Living in the tombs of the mountains, shrieking loudly, cutting themselves with stones, they broke whatever chains were placed upon them. Surely travelers would wish to avoid the place.

3. *Encountering Jesus.* The presence of Jesus' perfect, sinless spirit exposes and condemns the evil spirits. They

cannot live in Jesus' presence. They cry out in fear. The best way of overcoming evil spirits is always to expose them with their opposites.

4. *Devils and Swine.* This is a strange story. We cannot explain it. Nor can we get rid of it because we do not understand it. About two thousand swine (Mark 4:13) were feeding on a steep hillside, in sight of where Jesus and the two men were standing. The devils sensed that their hour had come. They did not desire to leave this country (Mark 5:10); nor did they wish to go into the abyss—the bottomless pit (Luke 8:31). Consequently, they besought Jesus, that if he was going to cast them out, they might be permitted to inhabit the swine. The word "besought" indicates repeated and determined action. They were in dead earnest.

Jesus consented to their request. He gave the word, "Go." Matthew's words are graphic: "When they were come out, they went into the herd of swine." The scene that followed would frighten anyone. If devils can transform men into madness, they could certainly cause swine to behave insanely. All the swine rushed violently down the steep place and were drowned in the sea.

Some seek to defend Jesus in causing the death of the swine, but surely he needs no defense. He was restoring a man to wholesome, abundant life, and a man's life is of infinitely more value than any amount of property or wealth.

5. *Final Results.* The swine owners rushed into the city, telling everyone the story of this strange happening. The story of the men now free of demons and of the swine would make strange news. No wonder the whole city came out to meet Jesus. We can understand that. But to beg Jesus to leave their country is no compliment to these people. It may be that they were afraid of more terrible things happening if Jesus should tarry. But surely one who could do this mighty deed could be trusted to do the right thing. Without doubt the economic motive, in the loss of swine, partly accounts for their request.

The most important consideration about this story is not the details of the record itself. Rather it is this question: Is there any way by which we can bring our modern madmen of the world under the mastery of Jesus of Nazareth? If so, how?

LESSON APPLIED

By Howard K. Williams

Miracles

The dictionary defines "miracle" as "an act or happening in the material

or physical sphere that apparently departs from the laws of nature or goes beyond what is known concerning these laws: a supernatural occurrence." No one can say that Jesus broke any law in performing a miracle. Even man can use one law to override another law, or rather use one law in conjunction with another law to produce an extraordinary effect. For example, last summer I stepped into an airplane said to weigh forty-seven tons, besides the passengers and baggage it carried. Gravity said, "Stay on the ground!" But the motors started, speeded up, and lifted that heavy load like a bird, sailing more than ten thousand feet in the thin air. There was no breaking of law there, but rather a careful adjustment of the laws of *gravity* and of *velocity*—such a careful adjustment, indeed, as to require great skill to "take off" and "land" such a vessel without catastrophe.

A student of Michael Faraday came fearfully to his master one day and told him how he had accidentally knocked one of a pair of prized silver vases into a vat of acid, which immediately had dissolved it. The great chemist, however, quickly added to the solution other acids that precipitated the silver. Then he had it reshaped into a vase exactly matching the other, and "miraculously" there stood the pair of vases again. But no law was broken.

If man can do such things, calling into service a combination of laws, why should anyone doubt the power of the Master of men and of nature to do things that we cannot understand? That man is exceedingly shortsighted who doubts the miracles of Jesus.

You will note that Jesus did not use miracles for display. When the Jews urged him to perform miracles, and when Herod at the trial urged him, Jesus absolutely refused. Nor did Jesus use miracles to save himself. When Peter cut off the ear of Malchus, Jesus said that if he so desired he could call down angels. But he did not call them. "Save thyself," they taunted as he hung on the cross. But he came not to save himself. He did not need such salvation. He came to save others, and his miracles were performed as object lessons to show forth spiritual truth; to demonstrate that he had power to save from sin, to restore to health the leprous and the paralytic, to allay a fever, to defeat the forces of death, to bring men into a life of fellowship with God.

"Even as He Was" (Mark 4:36)

Jesus had been teaching. It was late afternoon. In Jewish thinking there were two evenings, one the *early* evening, the time for preparing for the evening sacrifice, about three o'clock; and the other the *late* evening, at the

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setting of the sun. This was probably the early evening.

Jesus suggested that they go across the sea. Matthew says, "When he was entered into a ship, his disciples followed him." Luke says, "He entered into a boat, himself and his disciples." Mark says, "They take him with them, even as he was, in the boat." Here is a thought that ought to challenge us. For if we take Jesus along, the sea of life need not be feared, whether it be calm or stormy.

"A Great Tempest in the Sea" (Matt. 8: 24)

The Sea of Galilee is like an April day. You never know what is going to happen next. Years ago I boarded a little launch on the south shore and found that the surface was as calm as a little pond. Then in a moment the surface became rough. The reason is that Galilee is more than six hundred feet below sea level, among high mountains. The cold air from the mountains blows down the valley as through a funnel, and whips the sea into a fury of waves. Caution marks the skilled mariner who sails this sea. But Jesus went to sleep in the little boat, for he was very tired. Besides, he trusted the disciples and he was in the will of God. These are three things that make us able to sleep: a healthy fatigue, true friends, and a real faith in God.

Then came the storm. Waves dashed furiously against the sides of the boat and splashed over into it. The disciples awakened Jesus with cries of fear.

Here are expressed the varied feelings of the disciples in time of danger. And are not these feelings frequently our own? We even reproach Jesus that he does not show more interest in us and in our temptations and troubles, but underneath all is our helpless appeal for divine aid in our human weakness. Let us take all our cares to Jesus. Let us take him with us in our boat of life!

"Little Faith" (Matt. 8: 26)

There is the problem of religion—not faith, but *little* faith. We are with faith as the Irishman said he was with courage. He had a lot of it when he did not need it, but when he needed it, it all left him. We talk of faith, but when fierce storms of sorrow or failure or disappointment come, we show very little real faith. The *littleness* of the disciples' faith was more remarkable than their *faith*. So it is with most of us. When we see somebody with faith strong enough to produce trust in God, we marvel and think it is wonderful. Little faith is not enough for life. Life demands *adequate* faith. Note the effect of adequate faith as narrated in Hebrews 11, and exemplified in such per-

sonalities as Luther, Wesley, Judson, Livingstone, Mary Reed, and Frances Willard. In Mark and Luke, Jesus is recorded as asking in wonder, "Have ye not yet faith?" "Where is your faith?" Where is yours? Do you have an adequate faith?

"Carest Thou Not?" (Mark 4: 38)

Of course Jesus cares. That is why he came to earth. But it takes a real faith to believe it. Little children left orphaned by the war; homes of good Christian people blown to bits by godless men; churches raised by loving, sacrificing hands through many years, blown to bits in a moment! Does Jesus care? But when a person has faith that he does care, that person can go to sleep amid his troubles and sleep the carefree sleep of a child, even as Livingstone among hostile tribes in Africa. For faith says, "He does care, and will work it out aright."

"Peace, Be Still" (Mark 4: 39)

How we long for peace in this stormy world and in our hearts! Everywhere we look is war—between nations, classes, individuals, and within our own hearts. Can Jesus, who could muzzle the winds and still the waves, bring peace? Yes, if we will let him! But, alas, while the winds and the waves obey his word, man may disobey. And there is the trouble. Christ cannot do his mighty works with us, because of the unbelief in us that bids us disobey him. So the storms of life continue.

"Who Then Is This?" (Mark 4: 41)

When men obey Jesus, the world at large will pause in awe and ask, "Who is this?" His power is not manifest today, because he lacks power *in us*. When we show what he can do in us, then men will marvel, and follow him. A youth said recently of a church member, "She goes to church and professes religion, but outside she drinks and smokes and cheats. That sort of Christianity does not convince me." Nor does it convince anyone. Not until we obey Jesus, even as the wind and the waves obey, will people say, "What manner of man is this?"

"A Man with an Unclean Spirit" (Mark 5: 4)

On the other side of the sea Jesus and his disciples found living in an old tomb a man torn by a demon. Somewhere, perhaps back in a little house, anxious relatives mourned for this man—some mother, or wife, or father, or children. Sometimes in a lucid moment the man himself may have longed for home and loved ones; "but no man had strength to tame him." Then Jesus came, and the man came to Jesus. But

the demons in the man rebelled, and there was a battle.

Whatever demon possession was, it aptly illustrates our own condition. A young woman said, "My worst fight is within myself." Everybody sooner or later discovers this fact. Paul, the great Christian, even as we, felt this battle within his own soul. Wrote he: "The good that I would I do not: but the evil which I would not, that I do" (Rom. 7: 19). Nobody can cast out that demon but Jesus. The doctors and psychiatrists may help, but the cure lies with Christ.

The people did not want Jesus around, because two thousand hogs were lost. They failed to consider that a soul was saved. Jesus thought of a soul as worth infinitely more than hogs.

The man naturally wanted to go along with Jesus, but Jesus had other plans for him. "Not my way, but thy way!" is the quiet prayer of a truly redeemed soul. Everybody wants what he wants. It takes a true Christian to want what Jesus wants.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people appreciate the miracle-working power of Jesus, to make a practical application of the principles discovered in the two miracles to be studied, and to discover that Christianity is producing "mighty works" in the world today.

The Plan

1. "As We Begin"
2. "As We Ponder the Issues"
3. Interpreting the Scripture—Matthew 8: 23-34
4. "Greater Works Than These"
5. For Further Discussion

The Procedure

This is admittedly a difficult lesson to teach to a young people's class. In high school and college, young people are taught that we live in an orderly universe controlled by laws which are uniform and universal. In our church schools, we teach the same young people to believe in some thirty-five miracles recorded in the Gospels, which seem to "break" those laws. Is there any way in which these two seemingly contradictory points of view can be harmonized? I believe that there is, and *Young People's Class* gives us a splendid statement of the problem and its solution.

Begin by having the class read the Scripture, Matthew 8: 23-34. Then use Dr. Slemp's material in *Young People's Class*, "As We Begin," and "As We Ponder the Issues." Then interpret the

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two miracles reported in the Scripture lesson, using generously the help given by Dr. W. W. Adams and Dr. Howard K. Williams in BAPTIST LEADER. Close the lesson presentation with the section which follows, "Greater Works Than These." If time still remains, select several questions for discussion from "For Further Discussion" in this study, and "As We Think Further" in *Young People's Class*.

"Greater Works Than These"

Jesus said to his disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12). In what sense, if any, do these words apply to us? What works can we do that would be greater than his? Does the Spirit of Christ today enable the church to perform Christ's work on an increasingly larger scale?

1. *Healing the Sick.* A majority of Jesus' miracles were concerned with healing the sick. We do not know how many persons Jesus healed, but perhaps only a relatively small group, since healing was only one phase of his ministry—a ministry that covered not more than three years of time and was limited to a comparatively small geographical area. Last year, the Christian church provided healing for nearly nine million people. Last year, one Baptist hospital, superintended by Dr. Gordon Seagrave, on the Burma Road, gave 83,657 treatments in the name of Jesus Christ. Medical missionaries have saved millions of lives by checking the spread of plagues, and by teaching the rudiments of sanitation. Jesus is still performing mighty works of healing through his ambassadors abroad. He is depending on us to do our part.

2. *Feeding the Hungry.* On several occasions Jesus miraculously fed the hungry. "Greater works than these" shall Christians do. Today, eight relief organizations in America, together with twenty denominational emergency relief committees, are working toward the relief of refugees in war-torn lands. During the past three years, American churches have sent \$1,000,000 to China. If the arithmetic of the Church Committee for China Relief is accurate, "a dollar saves a life for one month," we have kept thirty thousand people alive for three years, through this single agency. Christ is still feeding the hungry.

3. *Casting Out Devils.* Although we do not speak of demon-possession today, yet we know of mental disorders malicious enough to make the term well nigh appropriate. Speaking before an executives' club in Chicago, David Seabury, psychologist, asserted that there has been a 30 per cent increase in insan-

ity during the past decade, and that if the present rate of increase is maintained, *everybody* will be insane by A.D. 2139. Dr. Seabury continued by describing worry as one of the first steps leading to insanity.

Perhaps this makes more understandable Jesus' invectives against worry—"Be not anxious," "Sufficient unto the day." Perhaps this also suggests a relationship between the two miracles of today's lesson. In the first, Jesus attempts to keep his disciples from fearfulness—the first step toward insanity. In the second, Jesus reclaims two men already insane. Today, establishing a religious faith is a method being used increasingly in the healing of mental patients, and the first stages of insanity are being uprooted from countless lives by the message of Jesus, declared from thousands of pulpits, "Why are ye fearful, O ye of little faith!"

For Further Discussion

1. Explain the distinctions and similarities between "faith" and "knowledge," "knowledge" and "truth," "faith" and "truth."

2. How can fear and worry be eliminated from our lives?

3. Is the day of miracles over?

4. To what extent does our belief in Christ's divinity rest upon his power to perform miracles? Upon other factors?

5. What does the treatment accorded Jesus after his healing of the Gergesenes reveal concerning the relative value placed upon human life and property rights?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Recognizing Miracles.

PRELUDE. "The Lord Is My Shepherd."

INVOCATION. Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

OPENING VERSE:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

—COWPER

HYMN. "Mighty God, While Angels Bless Thee."

SCRIPTURE. Psalm 104: 1-14. (If time permits read the entire psalm.)

MEDITATION ON THE THEME.

What is a miracle? It may be that

we have too limited an idea of what is miraculous, and think only of a marvelous and unnatural act such as came to pass in the story when Aladdin rubbed his magic lamp. With this idea in mind we proceed to list the miracles in the life of Christ and thereby miss many works that we do not at once classify as miraculous. For example, was not the change in Peter's life after the resurrection as miraculous as the cure wrought upon his wife's mother? Was not the Master's power over the turbulent hearts of the Twelve as wonderful as his mastery of the wind and waves? Wherever God moves the miraculous happens. Is God not working even now in ways that might be described as miraculous?

Carlyle, the writer of many profound books, discovered for himself two miracles oftentimes neglected: "This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, magical and more, to whosoever will think of it." And, "We are the miracle of miracles—the great inscrutable mystery of God."

Starting with these two primary miracles of God—the world and man—we shall be better able to understand the miracles related in the Bible. Too, we shall better appreciate the miraculous events that pass before our eyes in the daily rounds of life, and know that God still is at work in his world.

HYMN. "Open My Eyes That I May See."

RESPONSIVE READINGS:

"Hearken unto this, . . . stand still, and consider the wondrous works of God" (Job 37:14).

"He hath showed strength with his arm; he hath scattered the proud in the imaginations of their hearts" (Luke 1:51).

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: . . ." (Ps. 72:17).

"God created man in his own image, in the image of God created he him" (Gen. 1:27).

"For all this they sinned still, and believed not for his wondrous works (Ps. 78:32).

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

In Unison: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

THE DOXOLOGY.

BENEDICTION.

PIANO POSTLUDE.

Jesus the Messiah Foretells His Death

Matthew 16: 13-28; Mark 8: 27-37; Luke 9: 18-25

Mark 8: 27-37

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

KEY VERSE: *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Mark 8: 35*

TO BE READ EACH DAY

Mar. 16. M. Jesus Anticipates Calvary. Mark 8: 27-33

Mar. 17. T. A Paradox of Self-Sacrifice. Mark 8: 34-38

Mar. 18. W. Christ's Death in Prophecy. Acts 3: 12-21

Mar. 19. T. "The Scriptures Concerning Himself." Luke 24: 25-32

Mar. 20. F. The Only Saviour. Isaiah 43: 10-15

Mar. 21. S. A Perfect Saviour. Hebrews 5: 5-10

Mar. 22. S. Jesus, the Master of Death. John 2: 18-25

SCRIPTURE SAYS—

By W. W. Adams

After the events of last Sunday's lesson, Jesus made a third tour of Galilee (Matt. 9: 35), sent the Twelve out to help him in his work (Matt. 10: 5), and performed many services among the people. He also undertook a specific work with the apostles. His time to train them was getting short, since it was only one year before his death. Jesus had been training the Twelve for more than two years. But this training was not enough, and Jesus knew it. So he now undertook a different kind of ministry. He would withdraw from Judea and Galilee proper, and retire to regions beyond, sparsely settled areas, away from the hostility of enemies and the fanaticism of overzealous friends. Here he could train his apostles specially for their work. Moreover, Jesus needed rest. Yet even in retirement his rest was limited, for the reason that people soon discovered his whereabouts. See this fact in Matthew 14: 13-21; John 6: 14-26; Matthew 15: 21-38.

Today's lesson took place in "the towns of Caesarea Philippi." This region is high up in the northern part of Palestine, near the foot of Mount Hermon, in Iturea.

Jesus is here teaching regarding himself—his person and his program, which is no new theme. And this is not the first time the disciples recognized Jesus as the Messiah. (See in particular John

1: 41, 49; 4: 26, 29; 6: 69.) At his baptism and temptations Jesus was definitely recognized as God's Son.

But the earlier teachings were insufficient. Even the confession of Christ's person in today's lesson was not enough. Almost immediately after this confession, Peter's vision and confession became obscured, because Jesus disclosed a truth regarding his program that was not acceptable to Peter. Even after another year of teaching the disciples doubted—and denied—that Jesus was the Messiah. Their slowness in learning the full truth was due to many causes. Chief of these was the fact that Jesus' kingdom and program included a great many things for which the disciples had no sympathy, and omitted a great many that the disciples were eagerly expecting. This fact finds confirmation, in part, in today's lesson.

I. Jesus the Messiah

The person of Christ, as God's Messiah, comes first in this lesson. Jesus gives an examination on the question of his person. Looking back behind this examination we can see clearly Jesus' strategy in disclosing his identity. There was only one way he could do this. That was not simply to make the claim for himself that he was the Messiah. Others had done that; still others would do so in the future. Men would believe that Jesus was the Messiah only as he revealed and proved the fact in the sum total of his life and ministry.

At first therefore Jesus said very little

about himself. Rather, he began to serve people, bringing them to see the kingdom of God. Now, as people saw Jesus in action and heard his astounding teachings, they naturally began to reflect, "Who is this person?" That is what Jesus intended.

At last the time came for Jesus to test his disciples and to give them some new instructions. So he took them into the area (villages) of Caesarea Philippi. Here he would be away from the hostile Herod Antipas of Galilee, and from the scheming Pharisees and Sadducees. On the way he asked the single question: "Whom do men say that I am?"

Their answer is interesting. There were three opinions: (1) John the Baptist. Herod Antipas had killed John. Later on he grew fearful that Jesus was John risen from the dead (Matt. 14: 1-2; Mark 6: 14-16). Doubtless there were others who believed as Herod did. (2) Elijah. Malachi 4: 5-6 was a popular messianic prophecy. Growing out of this prophecy was a common belief that Elijah would return to earth before the kingdom of God should be established. (3) One of the prophets. Still others knew that Jesus was a prophet; but they could not be sure which one.

Jesus did not discuss these views. His chief concern was with his immediate disciples, not with people in general. Quickly therefore he asked: "Whom say ye that I am?" That is the important matter. Jesus had taught and wrought, so as to disclose his person and mission.

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Had the disciples learned their lesson? Jesus could not entrust to these men the task of carrying forward his kingdom program unless and until they saw clearly that he was the King of the Kingdom. He therefore must have waited eagerly for the answer to his question.

The answer came. And it came from impulsive, discerning Peter: "Thou art the Christ." Thou art the Anointed, the Messiah, the King.

It is striking that Jesus accepted Peter's answer. There is no evidence that he sought to deny Peter's words. Yet he charged the disciples not to tell others that he was the Messiah. It was not a suitable time to do so. The time would come for them to tell their story. As things then stood, Christ's enemies would give his messianic claim a political twist. Later, at his trial, they actually did this very thing. A premature announcement of Jesus' messiahship would precipitate the crisis before his work was finished. So he cautioned his disciples to keep quiet regarding his person.

II. The Messiah Foretells His Death

1. *A New Theme.* "He began to teach them." This indicates a new departure in Jesus' plan. Matthew has it, "From that time began Jesus." As seen above, hitherto Jesus had been revealing his kingdom. By way of deductive reasoning, his disciples recognized that he was the King. Now they had confessed that he is the Messiah. Would they hold to that confession, under all circumstances?

2. *A Divine Necessity.* Note Jesus' words: "The Son of man must." It is not that so-and-so will take place. The word "must" literally means "to be binding." It is essential, it is necessary. Four things must be. Let us list them: (1) The Son of man must suffer many things. Fill out the details of this statement, in the light of later developments. (2) The Son of man must be rejected by the elders, and the chief priests, and the scribes. These were then making war on him and he knew that they would not stop until the rejection was completed. (3) The Son of man must be killed. We say that Jesus "gave himself." That is true. But he did not kill himself. Nor did the Father kill him, as I heard a preacher say once. Wicked men killed Jesus, and they were fully accountable to God for their deed. The "must" lies deep down in the nature of sin and its relation to, and effect upon, God and all law. (4) The Son of man must rise again. Sin may seem to be victorious. But it would be of short duration. After three days Jesus would rise again.

3. *An Open Announcement.* "He spoke the saying openly." The word

"openly" means "every word." He held back nothing, told all, so that all could hear. The word "speak" here indicates repeated effort. He may have said more than we have in our record.

4. *An Unwelcome Announcement.* "Peter took him and began to rebuke him." The word "took" literally is "having taken to himself." Whether it means that Peter took Jesus off alone, or that he took hold of him and turned him around facing him, is not clear. But Peter clearly intended to put an end to that kind of talk at once—the talk about crucifixion and death.

III. The Messiah Justifies His Death

Jesus justified his death, according to this passage, by developing two ideas.

1. *The Will of God.* There are two interesting participles at the beginning of verse 33. "Having turned (wheeled) around and having looked (glanced) at his disciples." Peter's words shocked Jesus. Wheeling about, Jesus looked to see the response of the other disciples to Peter's words. He saw all were deeply interested, likely sharing Peter's views. It was enough. Jesus, too, could rebuke Peter.

He would shock Peter—and the others. "Be gone, Satan." Satan? The man who only a little while before had made the great confession and received Jesus' hearty commendation! Matthew adds that Jesus said, "Thou art a stumbling-block to me." Peter here was playing the part of Satan, who had earlier tempted Jesus to avoid all sacrifice by joining with him in subduing the world. Jesus explains Peter's action by saying: "For thou savourest not the things that be of God, but the things that be of men." That is to say, "Peter, the reason why you would have me avoid the cross and the reason why you must begone (get from my path of duty) is that you are viewing my death as men look at it, not as God sees it. If you were looking at my death, not through the eyes of logic, but from the standpoint of man's sin and need, with the one purpose in view of redeeming man, you would not seek to deter me in my line of duty. In short, my death is God's will, and I shall do that will."

2. *The Way of Life.* God does not will what is unwise, that which brings death. The way of God is the way of Christ, and the way of life. So Jesus wanted all to hear him explain a basic principle in his kingdom. "Having called to himself the people with his disciples, he said." Since the principle Jesus declared is so very important, let us see Jesus' words in their literal meaning. "If anyone wills (resolves, determines, intends) to come after me, let him deny himself (once for all, finally), and let him take up his cross (once for

all) and let him go on (continue) following me." In other words, "Peter, instead of trying to stop me from going to Calvary, if you or anyone else intends to follow me, remember that the principle of cross-bearing must become yours, too." So it ever is.

Jesus knew that he must undergird his declaration with convincing reasoning. (1) "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." This is paradoxical, but everlastingly true. (2) "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Jesus could save his life and gain much that belongs with life on the physical plane, but ultimately he would lose all. So it is with his followers. (3) "Or what shall a man give in exchange for his soul?" What, indeed?

LESSON APPLIED

By Howard K. Williams

The Nature of Jesus

Jesus left the populous country of Galilee where his popularity had gathered about him such continuous crowds that he not only had no time to eat or sleep, but was hindered from teaching the deeper truths that he wished his disciples to learn. So he took them up into the sparsely settled country to the north and began to teach them the hardest lessons.

"Whom do men say that I am?" he asked them one day, not that he did not know, or that he was morbidly sensitive as to what people thought about him, but that he might help to crystallize their own thinking. They had been going with him continuously, so that there was danger of just taking him for granted. To Jesus' question the disciples responded with various interesting answers. Some (for example, Herod) said that he was John the Baptist. Others thought he might be Elijah, returned from his chariot ride to heaven. Still others thought he might be Jeremiah—a high compliment, for the Jews considered Jeremiah chief of the prophets. The general impression, then, was that Jesus was some sort of prophet. The answers show that the popular estimation of Jesus was high. One wonders, however, what Jesus thought of these answers; or perhaps one knows that he was not satisfied with them. Then Jesus came to the main question, "Whom say ye that I am?" After all, while it is great to have people think highly of Jesus, the issue is not settled for me until I settle in my own life what Jesus is to me.

Peter answered, "Thou art the Christ,

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the Son of the living God." Here Peter focuses the hopes of all Israel and of himself in the person of Jesus—"Thou art the Christ," the Anointed of God, the Messiah. He emphasizes the phrase "the Son of the living God"—not an earthly, conquering man, but a heavenly king, and a living one. What is your opinion of Christ? Do you believe he is the Son of the living God?

The Nature of the Church

Satisfied with this answer, Jesus told Peter that he was a happy man to be able to make such a statement and to see this great truth that no human wisdom could have revealed. It was a great spiritual longing, aided by the heavenly revelation, that brought Peter to the truth. So it ever is. We reach longingly upward for truth, and God reaches lovingly downward with revelation. "If any man willeth . . . he shall know" (John 7:17, A.S.V.). Such a belief, says Jesus, will make Peter a rock, and upon such rock-Christians, who earnestly long for God and to whom God can reveal himself, Jesus will build his church—his "called-out ones."

This passage has been a battleground through the centuries, but the meaning is not hard to fathom. Jesus will work through those who firmly believe in his deity and saving power, and who, seeing the truth, gladly witness to that truth through the ages. Upon such, he will build his church. We should always remember when we are speaking of the church that Jesus called it "My church." Think of it! The honor of belonging to his church is greater than that of belonging to all the organizations of men.

The Nature of the Victory of the Church

It shall be victorious over death. Sin brings death. The church of Jesus is the great opponent of sin. "Hades" refers to death and all that death means. To the church is promised victory over death here and through eternity. The enemies that sally forth from the gates of Hades shall be driven back. It is a good thing to know this and believe it, especially in these hard days.

The church shall hold the keys to the kingdom of heaven. What is a key for? Is it not to fit into a lock to open or close it? The church is the custodian of the truth. The passage does not say "whomsoever" you bind or loose, but "whatsoever." The idea is not that the church speaks and heaven obeys; but that the church speaks only that which is the truth of heaven, and so is approved by heaven. The victory of the church lies in this harmony of Christ's church and heaven. The church is not the custodian of souls to say who will and who will not be saved. The true

church is the custodian of Christ's truth by which souls are won, or in rejection of which souls are lost.

The Nature of Christ's Method

Christ's method is the method of the cross. There is no other way. If a person thinks he is a Christian and omits the cross, he has something else than Christianity. "From that time forth" Jesus began to tell them his method—from the time they recognized him and confessed him as the Christ. No one else can understand the method, and those who do understand do not like it. Like Peter, we cry, "Be it far from thee." We are all very much like Mr. By-ends of *The Pilgrim's Progress*. "'Tis true," says Mr. By-ends, "we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide. Secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street if the sun shines and the people applaud him." But Christ *does* strive against wind and tide, and Christ *does not* promise us a sunny walk in silver slippers. As Paul says, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Any other method, Jesus tells Peter, is Satan's method. Alas, not only non-Christian, but whole sects professing Christianity, have rubbed out the cross and still keep the name.

The Nature of Christ's Disciples

Not only did Jesus announce his death by way of the cross, but he plainly defined the method of his disciples and explained who they are. If we follow him we must needs go the way of the cross. It is the way he went. This is his way of life. Strange as it may seem, the method that seems the way of life is the way of death, and the path that leads to death leads to life. How constantly that has been proved! It is said that when Napoleon, taken prisoner the second time, was on board the liner taking him to his prison island, he stood at sunset looking back at the receding shores of southern France. Then as the shore became a mere mist on the horizon, he went below and wished for death. He had sought life through conquest and bloodshed, and he found death. "Why do you bury yourself and your talent in Africa?" said a friend to Livingstone. But the way of fever and death and the cross became a shining pathway to life. It is Christ's way. It is the only Christian way. If we take up no cross, we are not following Christ. There is no such thing as an easygoing Christianity. The way of the cross requires sacrifice.

The Nature of Victory through Christ

We live in two worlds at one time—the seen and the unseen. The world that is seen is temporal and transient. The unseen is lasting, eternal. The part of wisdom would seem to be clear, namely, that we should strive for the lasting qualities. Yet, in spite of all, the majority of men are more motivated by the earthly things than by the heavenly. If we watch ourselves we shall notice that we feel better paid if we receive money, than if we know we have done God's will. A Y.M.C.A. secretary once said to me, "If I give a man a half-dollar a night, I can get him to do Christian work more regularly for us than if he works without it." Even a half-dollar is a greater incentive than to know that one is following Christ! In this connection read Henry van Dyke's *The Mansion*, in which is asked of a man who had done everything for money or for reputation or for commendation, "Do you expect to be paid twice for the same thing?" If we live to save ourselves we shall lose the very salvation we really want. If we die to save others, we shall find the very life, and the victory we think we have given up. That truth both history and the Word of God teach unequivocally.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people understand why Jesus accepted the way of the cross, and what it means today for a person to "deny himself, and take up his cross."

The Plan

1. "As We Begin"
2. "The Meaning of Jesus' Messiahship" (Mark 8: 27-33)
3. "The Meaning of Christian Discipleship" (Mark 8: 34-35)
4. "The Meaning of Lasting Values" (Mark 8: 36-37)
5. The Meaning of Cross-bearing
6. For Further Discussion.

The Procedure

Introduce the lesson with the paragraph entitled "As We Begin," found in *Young People's Class*. Then from the same source, find material for the next three topics, "The Meaning of Jesus' Messiahship," "The Meaning of Christian Discipleship," and "The Meaning of Lasting Values." Preceding the discussion of each topic, read the appropriate Scripture, as indicated above.

The Meaning of Cross-bearing

Have the class consider especially Mark 8: 34. Have them discuss what it

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means for a Christian today to "deny himself, and take up his cross." What does "cross-bearing" mean for us? Sometimes, people equate cross-bearing and sacrifice, as if they were entirely identical. Consider the following illustrations which represent various types of sacrifice. How many could be considered "cross-bearing"? Which of the four illustrates best the principle of "cross-bearing"?

1. *The sacrifice of asceticism.* Simeon Stylites, who lived several centuries after the time of Christ, built a pillar over thirty feet high, on top of which he made his home. There, high in the air and without protection, he braved with equal fortitude the cold-blowing winds, the soaking rains, and the blistering heat. Crowds of devotees gathered at the foot of his pillar-home to honor so devout a saint. Asked the reason for his strange procedure, his answer might have been, "This is the way to deny oneself, and take up his cross." What do you think?

2. *Sacrificing for success.* Jack started his college year with insufficient funds to see him through. In order to continue, he had to take on several extra jobs which required all his available time, leaving none for recreation or social activities. "Well," soliloquized Jack, "this certainly is a hard life, but there is no real success possible in this world without sacrifice. So I will go on bearing my cross." Was Jack right in calling that cross-bearing?

3. *Involuntary sacrifice.* Mrs. Burke was troubled with regularly recurring headaches. She sought the assistance of physicians, but they were unable to discover the source of her migrainous condition. Finally she gave up hope of effecting a cure, but resigned herself to her fate, saying, "That's the cross I have to bear in life." Was that cross-bearing?

4. *Vicarious sacrifice.* After finishing college and medical school training with brilliant success, Arthur Frame Jackson gave up the prospect of a profitable medical practice in England to go to China as a medical missionary. He had been stationed at Mukden, in northern China, for only a short time when a pneumonic plague broke out in a virulent form north of the city. Since Mukden was a railroad center, through which all traffic from the north would have to pass, Dr. Jackson set up temporary hospital quarters at the railroad station and examined all passengers coming from the north. Those who had any symptoms of the plague were isolated and given medical care. In this way, through his heroic service, Dr. Jackson kept the plague from spreading south of Mukden and saved thousands, possibly millions, of lives. One day,

however, an assistant noticed the tell-tale symptoms on Dr. Jackson's tongue. It was already too late to save his life. Long hours of work spent in meeting the emergency had robbed Jackson of his reserve strength. And so Dr. Jackson gave his life for China at the age of twenty-six. Later a hospital was built at Mukden in memory of Arthur Frame Jackson. A local viceroy, who had given generously toward the construction of the hospital, was asked to speak as a part of the dedication service. In his address, this Chinese official referred to Dr. Jackson, saying that "he died for us." Is Dr. Jackson's sacrifice an example of cross-bearing?

5. *A clue to the answer.* We are far too lax in our use of the term "cross-bearing." It is something more than the unnecessary suffering of the ascetic, or the sacrifice necessary to attaining personal success, or a glorified headache. Before we call our sacrifice "cross-bearing," it ought to have something of the quality and meaning expressed in the crucifixion of Christ. Of course, no sacrifice of ours can have meaning comparable to his, and yet our sacrifice should at least have the element of vicariousness before we think of it at all in terms of cross-bearing. It must be a sacrifice performed for others. Among the foregoing illustrations, the one relating to Arthur Frame Jackson comes closest to our ideal.

For Further Discussion

1. What is the meaning of "Messiah" in the mind of Jesus? What was the meaning generally held by the Jewish people?

2. What is the meaning of the Key Verse?

3. Why was Jesus crucified?

4. What does Jesus expect of his disciples when he asks them to deny themselves, take up their crosses, and follow him?

5. Can you name some contemporary Christians who are outstanding in their practice of cross-bearing?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. A Golden Shadow.

PRELUDE. "June," *Barcarolle*, Tschai-kowsky.

CALL TO WORSHIP. "Great is the Lord, and greatly to be praised. . . . We have thought of thy lovingkindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth" (Ps. 48: 1, 9-10).

INVOCATION. Teach us, O God, to know that thy presence fills this place of worship, and may we never forget

that thou art always our divine Companion and Friend. Amen.

WORD OF DIRECTION. "For me to live is Christ, and to die is gain" (Phil. 1: 21).

HYMN. "Blessed Assurance, Jesus Is Mine."

SCRIPTURE. 1 Corinthians 15: 49-58. THOUGHTS ON THE THEME.

Without the light and the warmth of the sun, man could not live, nothing would grow on the earth, the rocks would crack and rend with frost. And yet the sun is to blame for the shadows cast upon the earth! Would we blot out the sun to rid ourselves of shadows?

So with the prospect of death. Many of us permit the thought of our eventual exit from this world to cast a blight over all that we experience and enjoy while we are here. And yet what we call death is but our entrance into the mysteries and glories of eternity—into the presence of God. Would we do away with death to dispel the shadows?

If the apostle Paul was conscious of a shadow cast by approaching death, he must have considered it a golden one; for he looked to the end of this part of life as a gain. This was true of Christ, as well, since he said, "The third day I shall be perfected" (Luke 13: 32).

Someone has said: "Things have a terrible permanence when someone dies." "Terrible permanence" is a true expression. How many of us would be content to remain as we are, always and forever?

PRAYERS. The school may pray silently for the following objects as the leader suggests them:

For a certain knowledge that life is never-ending, that eternity begins here.

For comfort in time of sorrow because of knowing that Christ has gone ahead to prepare a place for us.

For courage to live according to our hope of the resurrection, even when we see others in panic at the mere suggestion of death.

For faith to lose our lives in the cause of God in order to save them for eternal glory.

For a better balance in our evaluation of temporary things and eternal things.

For strength for all who are now in the valley of the shadow that they may feel the rod and staff of the Lord. Amen.

CLOSING SENTENCE. ". . . and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4: 17-18).

CLOSING HYMN. "Face to Face with Christ."

BENEDICTION. And now may the peace of God, the peace brought anew to the earth by Christ our Lord, that peace given without recall, be yours to possess and enjoy forevermore. Amen.

The Transfigured Christ Meets Human Need

Matthew 17: 1-20; Mark 9: 2-29; Luke 9: 28-43a

Luke 9: 28-43a

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God.

KEY VERSE: *And they were all amazed at the mighty power of God.—Luke 9: 43a*

TO BE READ EACH DAY

Mar. 23. M. The Transfigured Christ. Luke 9: 28-36
Mar. 24. T. Christ Meets Human Need. Luke 9: 37-43a
Mar. 25. W. Hungry Men Fed. Matthew 14: 14-21

Mar. 26. T. Compassion for the Helpless. Luke 10: 30-37
Mar. 27. F. The Need for Salvation. John 3: 7-17
Mar. 28. S. God Cares for My Soul. Psalm 142: 1-7
Mar. 29. S. "I Will Help Thee." Isaiah 41: 10-18

SCRIPTURE SAYS—

By W. W. Adams

As these lessons are being written, it is easy to sense the growing tension, not only in our world at large, but in the hearts of all sincere followers of Christ. Human need! In a moment of time, let the sins, sorrows, and tragedies of humanity pass before your eyes. One's mind cannot even imagine, much less visualize, what our heavenly Father sees on the face of the earth. It seems almost like mockery to sing and preach about peace, good will, love. Yet, into our world of tragedy and of sorrow comes the Christ—transfigured and meeting human needs. Meeting human needs! Are these records false? Or did Jesus exhaust his concern and his power for meeting human needs nineteen centuries ago? Is there no fitting sequel to these beautiful stories out in the valleys of our human needs today? Perhaps the transfigured glory of the Messiah has been concealed from the eyes of men. Or perhaps Jesus' rebuke to men of no faith needs to be brought home to us today.

The place of the transfiguration is almost certainly Mount Hermon, not far from Caesarea Philippi, where we left Jesus in last Sunday's lesson. The time

is equally clear. Mark and Matthew say "after six days." Luke has it "about eight days after these sayings."

One would do well to read the synoptic accounts of the events of last Sunday's lesson and those of today. In this way only can one get the full picture and meaning of today's lesson. The complete record is in Mark 8: 27—9: 29; Matthew 16: 13—17: 20; Luke 9: 18-43.

1. The Messiah Transfigured (Luke 9: 28-36)

1. *The Company.* Jesus wished to be alone, so far as crowds were concerned, and yet not entirely alone. For his own good and safety and for the sake of others, he took with him to the mountain a small group of close friends, a sort of inner circle. These three, Peter, James, and John, could best understand and serve Jesus at this time.

2. *The Purpose.* Luke says that Jesus went up into the mountain to pray. Jesus had thought much during the past eight days about his approaching death. He had also watched closely his disciples' moods and behavior. They were gloomy, not optimistic. They were doubtful, cold. So Jesus felt the need of a season of prayer. He himself needed this rest and inner refreshing. His disciples needed illumination and conviction. For they were puzzling over

what sort of Messiah Jesus was talking about—a dying Messiah! Then the larger group of disciples needed new light. If Jesus could get a few disciples to understand his teachings, they in turn could help the others. All of this led Jesus to pray. Jesus probably was not asking his Father for any such demonstration of power as took place in the next few minutes. He was only praying—asking for light and help.

3. *The Radiance.* While he was praying he was suddenly changed. "Prayer changes things." Two things happened.

a) "The fashion of his countenance was altered." It became *different*, changed, not merely bright. This altered countenance was, of course, no more than the outward reflection of a deep change within his soul and mind. Peace, calm, joy suddenly filled his inner being. His Father gave him a new and fuller insight into what was troubling him. This inner change was naturally reflected in his countenance.

b) "His raiment was white and glistening." Literally, his garment "shone out white," flashed out white. This, too, is a reflection of the inner light and glory.

4. *The Visitors.* Moses and Elijah first "appeared in glory." Then they talked with Jesus; literally, "they continued speaking with Jesus." Their theme was "his decease (exodus) which

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he should accomplish (fulfill, complete) at Jerusalem." This confirms the view that it was Jesus' coming death that was troubling him, calling him to the mountain for prayer. And it was the one theme concerning which both Jesus and the disciples needed help.

It was fitting that Moses and Elijah should discuss his death with Jesus. Moses had accomplished, under God's enablement, the "exodus" from Egypt. Elijah had saved the cause of God from eclipse by the false prophets. The one therefore represented law, the other prophecy. Both law and prophecy would find their ultimate meaning in Christ's life and death. His death was the most difficult phase of his ministry on earth—the phase which he now sought to interpret to his disciples. Moreover, there was something supernatural and glorious about the exodus of both Moses (Deut. 34: 5 ff.) and Elijah (2 Kings 2: 11 ff.). Could it be that these two men reminded Jesus that their ministries looked forward to his own, and that in the doing of the Father's will to the end, the Father would never fail him?

5. *The Disciples' Behavior.* (1) They fell asleep. "They were heavy (weighted down) with sleep." (2) Then they awoke and saw the transfiguration scene. "Having become thoroughly (wide) awake," they saw Jesus' glory (not the glory of the two visitors) and also the two men with him. (3) Peter made a foolish request of Jesus. Poor Peter, like some other preachers, when he did not know what to say, said something, anyway! He felt that it would be good to remain there. They could build booths, as pilgrims did around Jerusalem, at the Feast of Tabernacles (then only a few weeks away). There they could live. Peter was unselfish; he would build three tabernacles—one for Moses, one for Elijah, one for Jesus—but none for the disciples!

6. *The Heavenly Voice.* Before Peter had left off speaking, a cloud suddenly appeared over them, and cast its shadow upon them. This was a symbol of God's presence. While entering into the cloud, as it came over them, they became afraid. Then the voice spoke. It was God's voice, the voice that had spoken at Jesus' baptism. "This is my beloved Son: hear him." In other words the disciples had refused to listen to Jesus' teachings concerning himself. So God's voice urges them to cease rebuking Jesus and refusing to heed his instructions, and assures them that Jesus' death is according to his will.

7. *The Outcome.* The visitors had gone. Now the voice had passed. "Jesus was found alone." Heavenly glory was of short duration. Yet it gave both Jesus and the disciples a fore-

taste of his coming glory. Therefore, his death would not end all! Yet, for the present the disciples kept silent. In those days they told no one of the things seen and heard on the mountain. In the coming days they would tell their story. But not yet.

II. The Son Liberated (Luke 9: 37-43)

1. *Jesus Meets the Multitudes.* On the following day, "having come down from the mount." They had spent one night on the mountain. Meanwhile, a great company had gathered in the valley close by. This multitude met Jesus as he returned. The transfigured Christ, the suffering Servant, the Messiah of future glory had work to do.

2. *The Appeal for Help.* From among the throng of people, one voice cried out. It was a cry of desperation, a call for help, an imploring call. "Master, I beseech thee, look upon my son." That is, "See him and do something for him." Then he undergirded his plea with facts that were designed to awaken in Jesus sympathy and a willingness to help. Let us look at the father's line of reasoning.

a) "For he is my only child." One can easily sense the pathos, the urgency in that statement.

b) Luke's report of the father's words is most graphic, if we get his meaning literally. "And, behold, a spirit takes him (repeatedly, over and over again), and suddenly he cries (calls, shrieks out); and it convulses (tears) him with froth, and it scarcely goes away from him (will hardly leave him alone), bruising him (rubbing him together, crushing him)." What a picture of enslavement to evil! What a desperate call from the distressed father!

c) "And I besought thy disciples to cast him out; and they could not." The disciples had made an effort. But they had failed, to their own dismay and to the father's disappointment.

3. *Jesus' Response.*

a) He rebuked lack of faith. "O faithless and perverse generation." How long shall I remain with you, showing mercy, instructing you, pointing you to the way of faith and to the work of faith? How long shall I suffer you? How long shall I tolerate you, hold myself away from you, withholding from you the just reward of your faithlessness? "Bring thy son hither." The call was clear and commanding.

b) He healed the son. The devil, sensing that his hour had come, did his worst to the son. "The boy still coming, the devil crushed him (broke him), and completely convulsed him (tore him to pieces)." But Jesus did three things. He rebuked the unclean spirit; he healed the child; he gave the liberated

child back to his father. What a happy moment! What a perfect contrast to the failure of the disciples!

4. *The Effect upon the Crowd.* "They were thoroughly amazed (completely struck out) at the mighty deed of God." They recognized that Jesus had exercised the power of God. The transfigured Christ had met human need. He will always do so where there is faith with appropriate effort.

LESSON APPLIED

By Howard K. Williams

When?

A week before his transfiguration Jesus had given his disciples a hard lesson about his approaching death. But it is the hard thing and not the easy thing which transforms life. The majority of men go on in life like "dumb driven cattle," and their faces show their philosophy of living.

A little girl associated the idea of a saint with the figures in a stained-glass window. So, on being asked what a "saint" is, she answered, "A saint is one who lets the light shine through." Transfiguration comes not until one has let God's light into his heart and has taken up his cross and followed Jesus.

Luke tells us that Christ was transfigured "as he was praying." When Moses came down the mountain after talking with God, his face shone. While Stephen prayed for those who were stoning him, his face shone like an angel's face.

Cosmetics cannot give beauty. They may hide a few blemishes, but they do not really fool anybody. Real beauty shines from within, and as long as the soul accepts the cross and communes with God, that beauty will not wear out or rub off.

Who?

All three accounts agree that Jesus took with him up the mountain Peter, James, and John, and that there they met Moses and Elijah. Six of them! What a company!

1. *Jesus.* Jesus, Master of all, was one of that company. I sat in the dining-room of a prominent club the other day with three other men. But after a little while we were not in the clubroom at all, so far as our spirits were concerned; for Jesus had joined our company. As we talked, one told how God had called him to teach religion, another told of the triumphal funeral of his son, and one after another told experiences of Jesus' leading. That dining-room became a Mount of Transfiguration, because Jesus had joined

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the party. Do you ever let him in on your gatherings?

2. *Peter.* There was Peter. What a temperamental person he was! Yet he had it in him to be constant, he wanted to be true to Jesus, and Jesus knew it. You, too, may be like Peter in your failures and temperament, but if you really want to serve Christ, he knows it. Just keep on wanting to serve him and he will take you up the mountain with him.

3. *James.* I always think of James as a quiet, Christian gentleman. In fact, I quite regularly associate him with an old deacon whom I knew when I was a boy. Strangely enough, this deacon's last name was James. "Deacon James," everybody called him—a man whom everybody loved. Many years afterward I was asked to conduct his funeral service. I spoke on that beautiful verse, which seemed so well to fit Deacon James, "In quietness and in confidence shall be your strength" (Isa. 30:15). On the way out to the cemetery one of the men in the car said to me, "It is strange you chose that verse. I learned business under Deacon James, worked with him for more than forty years, and always I associated that verse with him." No, it was not strange at all. The verse fitted him. I think it fits James the Apostle, too. Jesus wanted him along that day.

4. *John.* We would expect John. He understands best the heart of Christ. To him Jesus could tell things and know he would understand. It is said that when the motion picture of Livingstone was being made the producer said, "It is not hard to picture the African life in the jungle. The puzzling thing is to picture why Livingstone wanted to go at all." It is not hard for one who truly loves Christ to understand why. John could understand Jesus, and so Jesus wanted him along that day. Do you understand Jesus?

5. *Moses.* Moses was in that mountaintop company—Moses, the mammoth man, whichever way you behold him. Grandeur and strength are characteristics of this great exponent of the law. He so belonged in high company that God hid his place of exodus, lest people go to his grave and associate him too much with earth. We would expect Moses, the great law-giver, to be there on the mountain.

6. *Elijah.* Elijah, the founder of the school of the prophets, the challenger of kings, the man who scorned death and rode to heaven in a heavenly chariot, the one who seemed to bring heaven near, was there. What a group, varied in type and time, but drawn together into one close harmony by the timeless, irresistible Jesus!

What?

Who can tell just what happened there? Who can tell just what happens when the sun rises, when light dispels the shadow, when darkness falls, when a soul finds God? But there are some things that we do know about what happened that day on the mountaintop.

We know that Jesus was revealed in heavenly beauty. It was not a dream. Luke especially tells us that they had been heavy with sleep. Perhaps the climb up the mountain, or the rarity of the atmosphere, had made them sleepy. "But," Luke says, "when they were fully awake, they saw his glory, and the two men that stood with him." Mostly we give our "sleepy" time to Christ, if we give any at all. We read a few verses of Scripture when we are half-awake and wonder why we do not enjoy it. We say our prayers when we are all tired out at night, and wonder why God does not seem to answer us. We stay up late Saturday night, or stuff ourselves with dinner parties on Sundays, then go to church worn out and sleepy, and think the service dull, because *we* are dull. We can never see Jesus transfigured until we are fully awake.

We know also their topic of conversation. "They spoke of his decease which he should accomplish." Look at this remarkable sentence: they talked of his *decease*. The word "decease" in Greek is *exodus*—the way out. Not the end, but the way out. There you have the heavenly idea of *death*. It is the way out. Out to what? Well, the presence of Moses and Elijah gives us an idea—the way out to a place where age and time do not count, and where we know one another. Moses and Elijah had kept their identity and were called by name. Also, they talked together. A scoffer says, "They did, did they? What language did they use?" Brother Sequin of Lunonsin, "a very sour man," with a very pronounced dialect, asked that same question of Joan of Arc, "What language did the angel speak in?" Joan of Arc replied, "In a better language than yours." What is the language of that land beyond the exodus? I do not know, but I shall know it and be able to speak it and understand it if I live toward it here; for the basis of it will be *love*. It will be a better language than we use here.

To What?

We hate to break up a fine party! They were having a great time up there, and Peter but expressed the desire of all their hearts when he said, "Let's stay up here!" But that is not what Christianity is for. A vision of Christ that does not result in loving, effectual service, we may well suspect. The

heavenly visitants, having talked the matter over with Jesus, were enveloped in a cloud, and Jesus led the disciples quietly down the stony mountainside into a seething mob of people, gathered about the other disciples before whom had been brought a poor devil-possessed boy.

What a contrast! No wonder so many people say, "I can get more staying quietly at home, reading some good book, than going to church, or mingling with people." The question, however, is not how good we are, or how good we feel, or how good a time we have, but what good we do with the good we are and feel and have. Note the scene: A man brings his son, his only son, to God's Son, God's only begotten Son. Jesus heals the boy and tells them all plainly, "This kind can come forth by nothing, but by prayer and fasting." If we are to heal the world, we must have our mountaintop experiences with Christ; we cannot heal the world unless we bring the strength of Jesus from these mountaintop experiences into the valleys of need. The seal of the American Baptist Foreign Mission Society pictures an ox standing between an altar and a plough, and underneath is the inscription, "Ready for Either." That must be our spirit, too.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people (1) to appreciate the meaning of the Transfiguration and Christ's curing of the epileptic boy, and (2) to see the necessity of passing from mountaintop experiences of vision and prayer into the valley of service.

The Plan

1. "As We Begin"
2. "To the Mountain To Pray" (Luke 9:28-36)
3. "To the Valley To Serve" (Luke 9:37-42)
4. Picture Study. "The Transfiguration"
5. For Further Discussion

The Procedure

There is a famous painting which tells the story of this lesson so well that it ought to be used if it is available. I refer to "The Transfiguration," painted by Sanzio Raphael just before his death in 1520. A copy should be available in every community, or it can be secured from most picture houses at small cost.

Use the picture interpretation as a climax, after you have followed the material in *Young People's Class*, "As We Begin," "To the Mountain To Pray,"

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and "To the Valley To Serve." Place a copy of the picture in front of the class. Proceed both by asking questions and by offering explanations.

Raphael has given us two pictures in one. At the top of the canvas is the Transfiguration, and at the bottom are the epileptic boy, his family, and the remaining disciples. Cover the lower half of the picture and you have left a complete picture of the Transfiguration. Cover the Transfiguration scene, and and below it remains another complete picture. Put the two pictures together, and they form one composite picture.

When you look at the picture, notice how your eyes focus on Christ, and keep coming back to him, even after you have turned to look at other details. What has the artist done to produce this effect? (Lines which lead to Christ, and an effulgent light.)

On either side of Christ are Moses and Elijah. How can you tell them apart? (Moses carries the tablet of the Ten Commandments.) Of the three disciples, John is at the right, shielding his eyes from the light surrounding Jesus. Peter, in the center, holds his hand over his eyes for protection, but dares to peek through his fingers. James is kneeling in humble adoration. With a slight imagination, we see the nebulous light surrounding Jesus take on the shape and appearance of the world, in the center of which Christ is suspended, suggesting that Christ is the Saviour of the world, and central in its purposes. The face of Christ is the typical Raphael conception, calm, beatific, surrendered to God's will.

Contrasting with the peaceful glory of the Transfiguration, the scene below is confusion confounded. To the nine remaining disciples, the family of the epileptic boy have come for help. The boy is in the midst of one of his seizures, his eyes rolling wildly, his mouth opened in senseless shouting, and his distorted hands stretched in meaningless gestures. Can you point out the members of his family? The father, holding the boy, has a distraught face indicative of mental weakness. The boy's uncle, behind the father, raises an arm in a meaningless gesture. The mother, at the boy's side, represents better family stock, but her face is worn and worried. Back of her stands her brother, and in the foreground is her sister. The latter has a statuesque appearance which is classical and lovely.

Now identify the disciples. Andrew, in the lower left corner, is consulting a book of earthly medical wisdom, but turns from it with a feeling of futility. Beyond Andrew, we see Philip and Jude, both pointing toward Christ, whom they regard as the only one who can

heal the boy. At the right of Jude, Thomas studies the case intently. Peter reaches out his hand in helpless despair. Bartholomew points to the boy, while speaking over his shoulder to a sympathetic Matthew. In the upper left corner, Judas looks on with little interest, while James the Less endeavors to arouse his sympathy. The total effect is one of helplessness in the presence of need. But in such blocked situations where human efforts are of no avail, Christ is seen to be the only available hope.

Still two figures need to be interpreted. Seated at the edge of the Transfiguration scene, they look on with awe and devotion. They are two saints, symbolic of the Christian church. They have witnessed the glorious scene by faith. They, too, must leave the mountaintop, and, impelled by the vision, find their way down to the valley to serve. Raphael intended these two characters to be St. Julian and St. Lawrence, but perhaps they may turn out to be you and me.

For Further Discussion

1. How do you account for the fact that sometimes young people who have moments of deep feeling and a challenge to high service while attending summer assemblies or young people's retreats, go back to their homes and do nothing about it?

2. Why did Christ and his disciples go to a mountaintop for prayer? Why not to a synagogue?

3. What do you know about Moses? About Elijah?

4. Have you had any mountaintop experiences?

5. A girl was describing the meaningful worship experiences she had in the beautiful outdoor chapel of a summer camp. Then she added, "And to think that now we have to try to find God in this stuffy old church!" Is it possible to have some mountaintop experiences in our churches, as well as in summer camps?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Visions—Horizons.

PRELUDE. "We've a Story To Tell."

OPENING TEXT. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

INVOCATION. O Lord, most high and holy, may the vision glorious, seen by men of old, burst upon our souls as we wait before thee. Amen.

HYMN. "Father, in Thy Mysterious Presence Kneeling."

SCRIPTURE. Habakkuk 2:1-4.

THOUGHTS ON THE THEME:

Two groups of people are forever in opposition in the world—the practical and the idealistic. Actually, however, the two groups are never as far apart as they seem to be, and it takes both to make a balanced world. Yet what clashes frequently there are before the two groups understand each other! The Wright brothers envisioned a man flying like a bird, and the loud guffaws of their fellows rent the air. Alexander Bell envisioned a man sitting in his downtown office transacting business with another some blocks away by talking over a wire. People thought he was more than a little "touched."

In religion we have the same conflict. Moses had to contend with the practical man who could not believe that the Hebrews, recently escaped from slavery in Egypt, were able to conquer a country inhabited by "giants." Jesus had the same struggle. "How can these things be?" asked practical Nicodemus. Paul had the very same obstacle to surmount. "The man is mad!" they said. But he turned the world upside down for his Lord.

Today we need to be with Jesus so much that we shall depart with the glow upon our faces, and the vision in our souls to conquer the impossible.

HYMN. "We Would See Jesus."

POEM.

"Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

—TENNYSON

PRAYER. O Father of all sight and life and light, whatever else may come to handicap us, save us we pray from the cynical attitude that cannot accept a vision of a soul reborn, of a world remade, of a heaven gained. May our lives be filled with plans and projects born of communion with thee, and may we be enabled to bring to pass that which we see by faith. Amen.

RESPONSE. (By a class of girls or young women.) "Follow the Gleam."

BENEDICTION. Send us out, O God, into the fields where there is the whiteness of harvesttime, and may we not be daunted by the discouragement of those who have never seen the heavens opened. Amen.

The Book Browser

In his reading this month he wanders from the ancient Bible lands to the newest social movements, and along the way finds much that is of interest and profit

FIRST to hand this month, and well deserving of review, is *Around the Mediterranean with My Bible*,¹ by Harriet-Louise H. Patterson. Such a book never fails to awaken in the Browser a desire to visit the strange, out-of-the-way places of which the author tells. This book, however, gains added interest from the fact that it tells of those lands, cities, highways, and sea lanes where so much of Bible history took place.

Miss Patterson is an experienced traveler. She knew intimately the lands of which she writes. Best of all, she possesses sufficient literary ability to enable others to see and to hear and to enjoy all that she herself has experienced.

Dr. Gaius Glenn Atkins has contributed an appreciative foreword to this book. In it he makes a statement which leaves one with a saddened heart. He reminds the reader that the entire Mediterranean region is now undergoing the bitter fury of war. These lands are undergoing change, and the former conditions may never return. Such trips as Miss Patterson made, cannot now be repeated. We all may be grateful to her, therefore, "for having, in her full and characteristic way, sought to keep alive what may become, outside a book, only a memory touched with the tears of things."

*Christian Doctrine*² is an expansion of eight lectures delivered not long since at Cambridge University by one of Cambridge's most distinguished educators and theologians, J. S. Whale, President of Cheshunt College. In reducing his lectures to written form, Dr. Whale would make it clear that he does not consider them to be in any sense a complete theology. They are more in the nature of an outline of theology—such an outline as will indicate at least the mountaintops and as will make the way to those mountaintops not too difficult for the average reader.

The Browser, who makes no pretensions of great theological erudition, read this book with profit. Being a Baptist, however, he would quarrel with the learned author over the sacramentarian views expressed in Chapter VII. But taken as a whole, this book is all that its jacket claims for it. It is "a forthright statement of the Christian faith and its eternal spiritual truths." The points the author makes call for the emphasis he gives them; they are effectively illus-

trated, and frequently they are presented with commendable wit.

Carl Heath Kopf, author of *Windows on Life*,³ is the minister of Mount Vernon Church (Congregational), Boston. From his "window on Beacon St.," he has watched the race of men go by. Because he is observant and because his heart is sympathetic, he has come to understand the people that he sees. Perhaps that is why he has been so successful in holding out to them a helping hand.

Like his popular radio addresses, the informal messages making up this book are filled with homey illustrations, with common sense, and with good cheer—all done with that utmost simplicity which serves to conceal the highest artistry. The book deals with "the problems and joys affecting the everyday lives of the great majority of American men and women today." To read the book is to feel at once its tonic effect.

Dramatized Stories of Hymns and Hymn Writers,⁴ by Ernest K. Emurian, will appeal immediately to all lovers of the great, heart-stirring hymns of the church. It brings together in novel fashion much information concerning many of the best known hymns and the noble men and women who composed them—information which could be se-

cured elsewhere only after much searching through reference books. This information will be prized by all who are called upon to plan or to conduct worship services.

The stories of these hymns and hymn writers have all been put in dramatic form. As a result, these plays may be presented (without any royalty charge) by any church dramatic group. Some of the plays call for only a few speaking parts; others require a larger cast. All of them are well within the resources of the average church. They may be presented appropriately on a week night or on a Sunday evening. The plays vary in length from twenty minutes to nearly an hour.

The plays have been written with a commendable regard for historical accuracy, and also with a true sense of dramatic values. What is more, each of them gives a telling Christian message.

The Bible and Our Social Outlook,⁵ is a book worthy of careful study. It is the work of a distinguished Jewish scholar, Dr. Abraham Cronbach, Professor of Social Studies at Hebrew Union College. Though the book is limited, in its treatment of the Bible, to the Old Testament, such is the wealth of Old Testament quotations that the reader quickly perceives that practically every one of our modern social issues was recognized and discussed by the writers of the Hebrew Scriptures.

But this book is more than a treatment of the Bible and its social outlook. It is an examination of our social outlook. The burning social questions of today are brought up for review; to mention but a few, there are poverty and wealth, social justice, single tax, co-operatives, civil liberties, rights of labor, health, housing, play and rest, education, and rehabilitation. We are shown what biblical warrant the modern social movements have, and we are supplied with biblical language for promoting them effectively. The charge that religion is bound up with economic reactionism is emphatically disproved.

For each chapter there is a list of questions which will enable the student to test the adequacy of his knowledge of the subject treated. There are other questions for group discussion or for further investigation, and some which are suitable for formal debate. Perhaps most helpful of all are the suggested projects. These may be undertaken by those individuals and groups who feel that it is not enough to talk about these matters, and who wish to make their influence felt in behalf of a right solution of these matters which are of universal concern.

Obediently yours,
B. BROWSER

Baptist Leader

Books Reviewed

¹*Around the Mediterranean with My Bible*. By Harriet-Louise H. Patterson. W. A. Wilde Company, 1941. 356 pages. Price, \$3.00.

²*Christian Doctrine*. By J. S. Whale. The Macmillan Company, 1941. 197 pages. Price, \$2.00.

³*Windows on Life*. By Carl Heath Kopf. The Macmillan Company, 1941. 255 pages. Price, \$2.00.

⁴*Dramatized Stories of Hymns and Hymn Writers*. By Ernest K. Emurian. W. A. Wilde Company, 1941. 304 pages. Price, \$2.00.

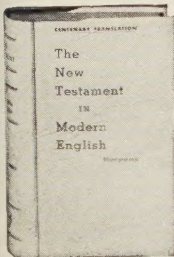
⁵*The Bible and Our Social Outlook*. By Abraham Cronbach. The Riverdale Press, 1941. 333 pages. Price, \$2.00.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

When Easter Comes . . .

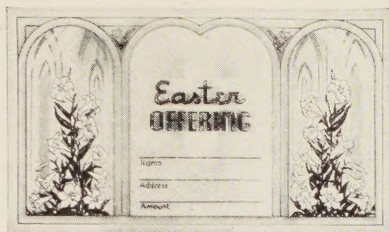
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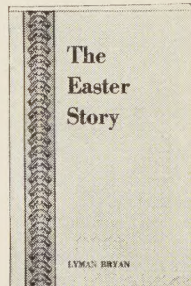
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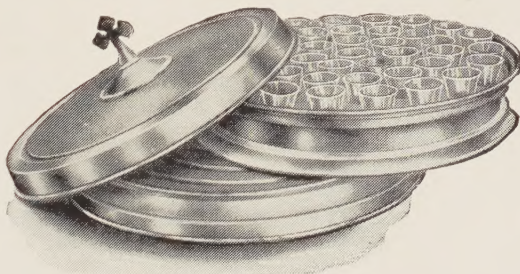
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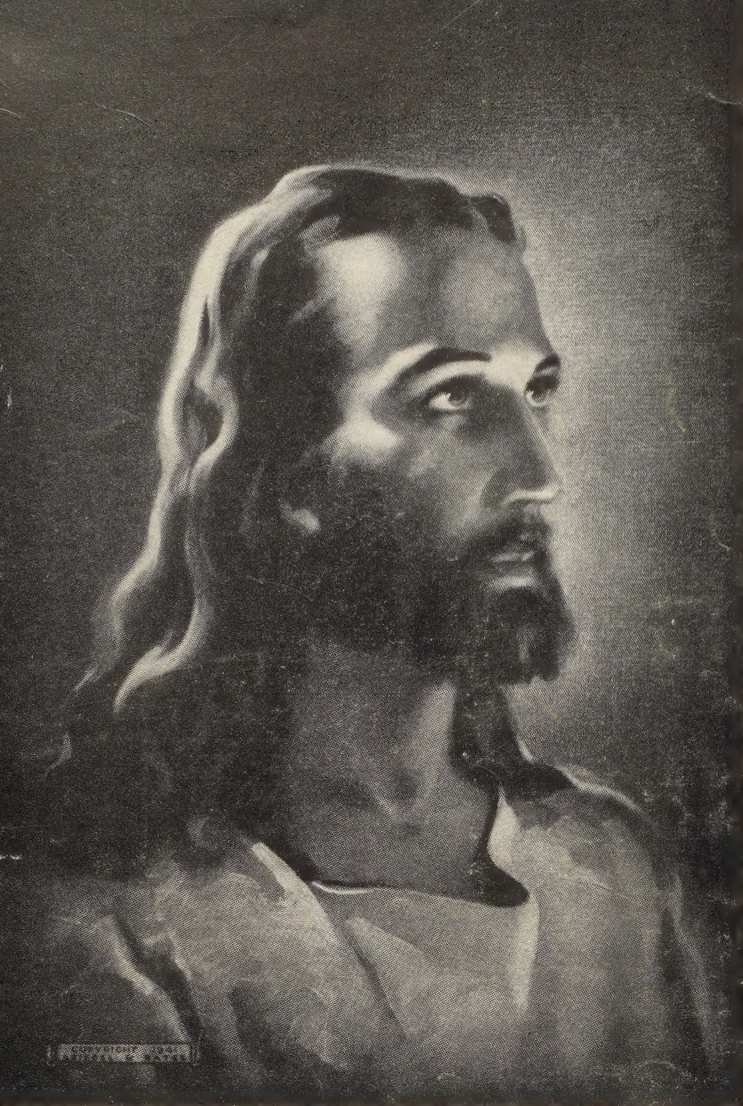
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